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Chronicle

Home News.—The action of the President in calling Secretary Kellogg to Swampscott was interpreted by the public press as indication of an acute situation with regard to China. Under-Secretary Grew

The Chinese Problem

from Washington also attended the conference, and his presence is taken to mean consideration of the Mexican problem. France's ratification of the Washington Treaty dealing with customs, leased territory and foreign courts has led the President to believe the time ripe for an international conference on China's internal affairs. This conference will probably take place in the Fall, during the Chinese Customs Conference, authorized under the Washington Treaty. American policy towards China is characterized as that of an "elder brother." This Government desires to convince China that the foreign Powers are willing to give up their present special privileges, but only when China shows herself able to supply an effective substitute. The State Department insists that no emergency has arisen in regard to China, and the only new development is the ratification by the French Senate of the two nine-Power Chinese treaties. France was the only Power that had not already ratified this convention. On the other

hand, Great Britain's recent actions towards China are considered to be somewhat at cross-purposes with American policy, and some compromise will have to be found. The American suggestion for a conference on extra-territoriality was not very favorably received abroad and it is possible that the suggestion for the Customs Conference is to be presented as a substitute for that proposal.

The conference at Atlantic City to consider a new agreement in the anthracite coal fields to succeed the present agreement, which expires September 1, has, up

Miners and Employers

to the present, produced none of the expected clashes. There is, however, a possibility of disagreement in the proposal of the operators for arbitration of differences and continuance of production after September 1. It is understood that the operators will strenuously oppose any suspension of work. Meanwhile, the usual statements from both sides are being printed in the newspapers. The miners apparently are strongly opposed to arbitration, as they fear the entrance of a third party who would practically be able to dictate the miners' mode of living. Another reason for rejecting it is that they fear the operators would nullify the present discussions in the hope of delaying them until September 1, when arbitration would begin. President Lewis of the miners also made a statement concerning wages in the anthracite industry. Quoting the official figures of the United States, he showed that in reality miners' wages are, on the whole, relatively small. For instance, 43,822 out of 45,678 outside day men earn less than \$2,000 a year, which, Mr. Lewis claims, is not a wage sufficient to support the miner and the family dependent upon him.

China.—An editorial in the London *Times*, reviewing the situation in China since early June, and pointing in no uncertain terms to the influence of

England's Independent Action

the Moscow Bolsheviks, announces a new turn of affairs in Great Britain's policy. Independently of the other powers Britain determines to secure beyond all fear her own interests and let others follow her action or not. Anti-British feeling in China has been so accentuated of late and threats of serious hampering of British trade loom so large that the policy now must put aside diplomatic considerations whenever they interfere. The editorial states: "The kind of British initiative which the sad progress of events

might from time to time have provoked was sedulously internationalized in the spirit of the Washington decisions, and was in fact paralyzed. We are feeling today, at the moment when clear and practical action is urgently necessary, the effects of that period of vague and so far abortive international commitments." Measures will also be taken to protect British citizens employed in trade in various parts of China. As the responsibility of defending her own interests rests primarily on the British Government, she considers it high time for her policy to take clear and definite shape. Armed intervention is out of the question, but adequate protective measures will be adopted without delay. The final ratification by France of the Washington treaties removes the last obstacle to a tariff conference which could treat all the issues between China and the powers; except the conditions in China which certainly do not guarantee success. The anti-British campaign in China must first be quieted, and that by taking into account the organizing force of all disorder, which the *Times* openly declares is the Soviet Government of Moscow.

Czechoslovakia.—The sudden departure of the Papal Nuncio, Mgr. Francisco Marmaggi, from Prague early last week and the subsequent recall of

*Papal Nuncio
Leaves Prague*

the Czech Minister from the Vatican indicate strained diplomatic relations. Unauthentic dispatches

hold out little hope for a peaceful settlement because of the strong feeling of the Government toward the Vatican. The situation has been ominous for some months past, due to the Reform Bill and the opposition it received from Catholics, but more recent events brought matters to a climax. The commemoration this year of the 500th anniversary of John Hus, which was celebrated as a republican holiday, called "Czechoslovakia Nation day," took on the appearances of an anti-Catholic demonstration. The raising of the Hussite flag over the Presidential castle instead of the national flag, and other similar demonstrations throughout the country, were particularly irritating, as the population of Czechoslovakia is Catholic by a large majority. The Republican Government, anti-Catholic from the outset, numbered among its first measures the seizure of Church property, and the appropriation still continues. Plans by the Government to establish a Czech National Church have caused no little uneasiness and resentment among the populace. Rumors about the attitude of the Czechoslovak press toward the Vatican and the conjectures that the Vatican will demand a full apology do not warrant the assumption that a rupture between Czechoslovakia and the Holy See is imminent. It would be unlikely that either party

would act until full reports from Nuncio and Minister were considered, and then the matter of adjusting differences taken up. A further cause of disturbance was the disorder that followed an attempt of the inhabitants of a Slovakian village to rescue from arrest the priest who is reported to have stated that President Masaryk was a "heretic". The resistance was met forcibly by the police who killed one, shot and wounded many others and took twenty into custody.

France.—Recent events in the military situation in Morocco and politics at home, have caused much anxiety. Earliest dispatches revealed that the need of a decided

*The War in
Morocco*

offensive was so urgent that Marshal Lyautey refused to assume responsibility unless a real campaign with augmented troops was started at once. From Paris came the admission of the collapse of the East Morocco front. The Premier promised that the Cabinet would name an army chief to take complete charge of military affairs and would thus relieve the Marshal for his administrative duties, and for nullifying the propaganda that has been gaining new tribes to the cause of Abd-el-Krim. The defections of the natives not only withered morale but also opened the line for a violent offensive against the French regulars. Since the entire French force numbers but 100,000, of which two-thirds are natives, it is said that 80,000 French troops are asked for, a critical demand in the light of the general apathy, even opposition, of many at home.

On July 7 General Naulin was named to command the army on the Morocco front. That peace terms had been submitted to the Cabinet for approval was also reported. News from the front was at once encouraging and depressing. On one side the French, for the first time in two months, were so able to advance and hold their ground that they forced the Riffians to abandon munitions and supplies; on the darker side, the women were forced to leave Taza as the whole of this region was in danger of falling into the enemies hands. The possible downfall of Taza was extremely critical. Taza is an important point in the line of communications with Algeria and within twenty miles of natives to the south who have never been subdued by the French. The fall of Taza would have cut the railroads and very likely have given the Riffians access to a zone that extends west to within twenty-five miles of Fez.

The phenomenal advances of Abd-el-Krim together with other depressing events caused an appeal for further war-credits. The attitude of the Communists, who were very much interested in news and not at all in the suggested ways and means, brought upon them the direct attack of the Premier. In reply to their insistence for full particulars he said, "The Government does not intend to lend itself to the maneuvers of those who are rejoicing over the suc-

cesses of Abd-el-Krim and trying to exaggerate their importance." The necessity of substantial reinforcements and of the complete liquidation of international diplomatic difficulties was again emphasized.

The Madrid Conference which started deliberations on June 17, had come to final agreements on July 8. The next day's press-notices stated that France

*New Credit
and Peace*

and Spain had signed a plan for a land blockade of the Riffian frontiers. A joint military operation had not been agreed upon. A joint surveillance against the importation of arms and supplies and possibly, it is conjectured, the permission to enter the Spanish zone should pursuit of the Riffians make it unavoidable was all that was conceded. The amount of money expended by the French on the military activities in Morocco was given as 95,000,000 francs. An additional 183,000,000 have just been advanced. This decision of course found favor on the Right; from the Left it provoked a eulogy of Abd-el-Krim as a noble Communist and a patriotic gentleman. Many of the Socialists did not vote on the credit advancement. The Premier, consequent to entreaties for publication of the peace terms, declared that as soon as possible the peace terms would be dropped by airplane over the territory of the Riff. The peace terms are to be offered to Abd-el-Krim unofficially as he is not recognized as the head of a political entity. The peace-offer is supposed to acknowledge the independence of the Riff territory not including the Ouergha River on the proviso that Abd-el-Krim pledge recognition of the supreme sovereignty of the Sultan and promise to govern the Riff as the Sultan's mandatory. Meanwhile the military situation in the field grows more acute because of the now over-familiar combination of tribal defections either from propaganda or terrorism, the natural advantages which native rebels have in a peculiar country, and the decidedly restricted policy that conflicting issues have forced upon France.

Germany.—On July 8 the Berlin Stock Exchange ordered a strike as a protest against the decision of the Reichstag Revaluation Committee that "new owners of

*Strike in
Stock Exchange*

the Government's State communal pre-war bonds shall receive only two and a half per cent on the face value of their holdings instead of five per cent," the amount allowed to those who acquired their bonds before 1920. Other important exchanges at Hamburg, Hanover, Cologne, Dresden and Frankfurt-on-Main, following the orders of their directors, took similar action. The strike consisted in not posting any quotations except those of foreign currencies. These pre-war bonds have fluctuated so vastly that a catastrophe was feared if the "new" holders began selling in consequence of the decision. Those opposed

to the decision were vigorous in attacking it and stated that the purchasers since 1920 did not act as speculators, though this charge had been leveled at them. Political parties who are opposed to big capitalistic interests tried to force a decision that the "new" holders receive nothing at all, and the action of the Reich was taken as a compromise. The next morning however, the exchanges opened, but directors maintained their decision not to give pre-war loan bond quotations. A final decision of the Reichstag was demanded on the revaluation of these bonds, and when the bill passed its third reading, changes were made giving all holders five per cent. Other stock quotations maintained their normal rate and there were no signs of panic. The banks consistently refused to become involved in the strike, although the Bankers Association submitted a memorial which practically endorses the action of the Exchange. The memorial points out that public confidence in the Government's guarantees will suffer from the proposed plan of the Reichstag and lays "purely political motives" as a charge.

Great Britain.—It is no secret at the Foreign Offices of Europe that the situation between London and Moscow is growing more and more strained. The British

*Russian
Relations*

Cabinet is deeply incensed over the policy of the Soviet Government and the trouble it is causing both in the colonies and in China. According to the Foreign Secretary there is evidence of a red intrigue against England in China. This M. Tchitcherin, Commissioner of Foreign Affairs in Moscow, has categorically denied. Nevertheless there is talk of a sharp note to Russia warning Moscow to cease doing anything to damage British trade in China and threatening to sever relations. However, there are business interests which oppose breaking off with the Bolsheviks. Besides no action will be taken except in concert with other powers. Former Secretary Chamberlain has suggested to the French Government that the two capitals consider the possibility of breaking off relations with Moscow. Diplomatically there is difficulty in such a step for France while Germany is not only linked up with Russia by ordinary diplomatic relations but also has the treaty of Rapallo terms to think about. At the same time the French are coming to realize that diplomatic relations with the Soviets provide small business advantages and very great political disadvantages.

Meanwhile in Russia the press and politicians are indulging in a campaign of denunciation of Britain occasioned by the arrest of M. Dosser, representative of the Soviet Oil Syndicate at Hongkong, alleged to be in possession of documents identifying him with the Chinese riots. A sharp note of protest on this matter has been handed Mr. Hodgson, British Envoy to Russia by M. Tchitcherin. The note declares the documents were forged and demands that the case be dropped and Dosser released and reserves for the Soviet Government the

right to demand full compensation for the wrongful arrest.

In Riga the Soviet papers abound in caricatures portraying Britain and British statesmen as cutthroats and international bullies. The Soviet embassy at Peking has begun refusing visas to the British for trans-Siberian travel. The sudden departure, contrary to previous arrangements, of the American Minister from Shanghai for the Chinese capital, after the receipt of a confidential message from the American Legation, strengthens the rumor of a break between the Soviets and England. At Oslo the Soviet, through its official organ, has issued an appeal to British sailors in the British navy now in harbor there to refuse to go to China if ordered by their Government. The appeal predicts that Britain will soon expel the Russian ambassador from London to prepare for war with Russia. It asks the sailors to start an insurrection rather than fight Russia.

The delicate nature of the industrial situation at home makes the Soviet problem harder for England to handle. In the next few weeks a decisive stand must be taken by

Industrial Troubles

the Government one way or the other in the two great industries of mining and railroads. Times are bad and nearly eleven per cent of the workers are out of employment. Though the normal total unemployed in the country is half a million at present the "out-of-works" range about a million and a quarter. While the Government apparently can produce no specific remedy for the disease it will continue such expedients as have been found practical alleviations of unemployment distress and explore all the avenues that appear to hold promise of amelioration. The idea of an industrial truce has grown by leaps and bounds and the average workman no less than the average employer is ready to discuss ways and means to bring it about. At a conference of the National Union of Railwaymen at Stockport during the week extremists among the trades-unionists discussing the unemployment problem advocated increasing the Government unemployment benefit. However if the suggestion were adopted the majority of railroad men would receive less for working than for being unemployed.

Ireland.—Prohibition by local option will be introduced in autumn in Ulster by the large dry majority in the Northern Irish Parliament. Only ten out

Prohibition in Ulster

of fifty-two members of the Ulster House of Commons are said to oppose the drastic measure. It has the support of the Presbyterian Church. Its successful enforcement will be problematical because of the existence of the wet Free State on the other side of the Ulster border. That many Ulstermen will cross the border into the "wet" remainder of the island is prophesied. Even now this is their Sunday pastime.

The new organ of Irish Republicanism, *An Poblacht*

(the *Republic*) as it is named, recently made its initial appearance. It is to be published weekly in

An Poblacht

Dublin and its editors proclaim as its purpose "to work for an Ireland Gaelic as well as an Ireland free" and it will give space to "every phase of Irish Republican life and activity." The Free Staters are said not to be at all enthusiastic over its appearance and criticise the first number as "a blend of vinegar and vitriol."

Senator Douglas' compromise on divorce facilities, mentioned in our chronicle of last week, was accepted by the Seanad. This resolution provides that a private

Dail Rejects Divorce Amendment

divorce bill must receive a first reading in each House before the Seanad can proceed with its passage. As was anticipated, the Dail refused blankly to consider the amendment. Only one member expressed himself in favor of it. President Cosgrave's resolution that the Dail should adhere to the previous decision barring all divorce bills was carried without a division.

Italy.—Two Ministers of the Cabinet presented their resignations to Premier Mussolini and within twenty-four hours two Fascists had been appointed

Cabinet Changes

to succeed them. Count Volpi and Deputy Belluzo are now the respective heads of the Finance and the National Economy Departments. For the present only blackshirts give color to the Cabinet. Upon the withdrawal of De Stefani only one of the original ministers of Mussolini was left in office. A variety of motives for the changes are proffered. De Stefani, after a most creditable record in relieving Italy of the embarrassment of an annual deficit, had become of late the target for bitter criticism. In balancing the budget, he had transferred to the provinces and to the municipalities certain obligations that had previously been met by the State. Outcries of bankruptcy and much talk about honest, well-intentioned but decidedly impractical theories were instant. Ill health has been mentioned in regard to Nava together with insinuations of political dissatisfaction. The selection of Count Volpi to succeed De Stefani, and that of Deputy Belluzo to succeed Nava have been enthusiastically received by all parties. Obvious effects were at once apparent on the Exchange. Both men have to their credit splendid achievements.

The trial at Dayton, Tenn., holds the center of the stage, and next week's issue of AMERICA will be largely taken up with a discussion of the various questions raised by the complicated situation.

How the Pope Makes Saints

THOMAS A. DONOGHUE, S.J.

TO a doubting world the solemn pronouncements of "beatification" and "canonization" that came to us from Christ's vicar during the course of the last few months, have a strange, meaningless sound. Saints, for all practical purposes, the skeptics will insist, are as unreal today as the Roman emperors who ushered them into eternity, and as impossible as miracles. Historically, of course, Jogues has to be admitted: the Little Flower has a sentimental or emotional appeal, and Mother Barat is an asset educationally. But beyond that most of their efforts would be totaled under liabilities by earthly economists. Heroes, explorers, philanthropists we have, but Saints—well, at best it is a pious belief, a Sunday frame of mind that will not do much harm.

And yet with all this the truth prevails, the facts remain. Saints are not made by journalists. Such honors would be too short lived. Servants of God who have lived and labored as "workers that need not be ashamed" are with all that subjected to a severe test before their virtue is held up to the world for imitation. No popular acclaim, no national rivalry can make Saints. The process is slow, deliberate and strictly judicial. The evidence required is of the most genuine type and unless it can weather the scrutiny of impartial judges, is ruled out of court. Thus it is that when the public veneration of a Saint or Blessed receives final approbation, it comes with the weight of authority that cannot be doubted.

Public veneration is sanctioned by the Church in two ways for those who have lived in the fame of sanctity or died as martyrs. Of those who have given heroic accounts of their lives, some are beatified, others are canonized. Formerly bishops were empowered to conduct the process of beatification, but according to the more recent discipline of the Church, only the Pope can beatify, and hence all causes for beatification must be taken to Rome. In line with this legislation, too, beatification is now the first step to canonization. In the early Church this was not always the case, and even today an exception could be made were the reasons deemed sufficiently grave.

Canonization is the supreme sanction of the Church. In a general sense, canonization is a decree regarding the public veneration of an individual. But this veneration may be of precept or merely permitted. It may be restricted, say to the locality of the saint's labors, or it may be extended to the faithful of the entire world. A decree that enjoins public veneration and is universal, in the sense that it binds the whole Church, is a decree of canonization; if it merely permits such veneration, or binds under precept, but not with regard to the whole Church, it is a decree of beatification. The

difference then between canonization and beatification is marked by the presence or absence of two elements which are found united in canonization and which in beatification are either entirely absent or exist separately. They are the following: (1) the precept regarding public worship, and (2) its extension to the whole Church. Today we are not confused with the distinction as it is always stated that the person is declared "Blessed" or "Saint," beatified or canonized.

Canonization being the final seal of approbation, the question arises, is the Pope infallible in issuing a decree of canonization? Most theologians declare that he is infallible in such a decree. In this they follow St. Thomas who says: "Since the honor we pay to the Saints is in a certain sense a profession of faith, i.e. a belief in the glory of the Saints, we must piously believe that in this matter also the judgment of the Church is not liable to error." (*Quodlib.* IX, a. 16). Another question is: what is the object of this infallible judgment of the Pope? Or what does he define in regard to the individual canonized? As is clear from the formula used, which we quote, it is defined that the person canonized is in heaven. Thus: "In honor of we decree and define that Blessed N. is a Saint, and we inscribe his name in the catalogue of Saints, and order that his memory be devoutly and piously celebrated yearly on the day of his feast." Papal infallibility cannot be extended to beatification. Although it is a step towards canonization, yet as it does not include the final and supreme sanction of Christ's vicar, and as it is always a permission and not a command, theologians and canonists generally deny the infallible character to a decree of beatification.

It is interesting to trace to its beginning the record of sanctity that attaches to inceptive saints. If they are martyrs this fact alone supplies a setting or background for the story; for men will not lay down their lives except for a mastering conviction. Dupes and fanatics may find their way into unpleasant surroundings, but they are usually in need of sympathy or schooling. Moreover, any alternative for them is better than loss of life. They are not cajoled into a more humane attitude of self-preservation any more than they are bribed into submission. They are probationed or perhaps imprisoned: their martyrdom is purely subjective.

But how account for the fame of others who have never shed a drop of blood: whose lives were bounded by monastery walls, and whose existence had no more public mention than a birth record? To cite an example. How was it possible for the hidden life of St. Teresa, the "Little Flower," to become the admiration of Europe? A

cloistered nun, who had no contact with the outside world, becomes as widely known and more universally respected and loved than the heroes who build nations. Such a person is surely favored from on high: and this about tells the story. Favored by God during life, she attracted the attention and won the hearts of her little world in the cloister. The power of her prayers was soon recognized by those who sought them, while her joy in following close in the Master's footsteps was an inspiration. How this favored child of Our Lady was to exercise her influence beyond the convent grating was accomplished also from on high. Her reputation for sanctity spread until it commanded public notice.

The case of St. Teresa of the Child Jesus is a fair example of those Saints who, though they were not challenged to sacrifice their lives or their belief, were assiduous in the practice of heroic virtue. Further proof of God's love for His faithful children is given when He works a miracle because of their intercession. And here is the death blow to sceptics. Their denial of the possibility of miracles, simply because they have ruled out all mention of the supernatural in order to strengthen their denial (a vicious circle often concentric with a vicious intolerance), does not minimize matters.

Here is a cripple or an incurable. Medical science has nothing to offer him, not even condolence. Prayer is suggested. Into his neighborhood there has come the report of a brother mortal, lately deceased, whose prayers reach to the very throne of God. A ray of hope, a determination to beg this servant of God to obtain his cure. He prays not as to a Saint, but as to one whom God may choose to honor as a Saint by some mark of His special approval. He is cured. He who was an invalid from birth now walks, and men, among them those whose theories do not admit of miracles, rub elbows with him in the crowded thoroughfare and see him turn into a church, kneel and say a prayer of thanksgiving. God has chosen to give public testimony to His approval of sanctity: and surely God who created man should have power to restore crippled limbs. By what art of persuasion or trickery, then, do unbelievers hope to root out of the heart of man a conviction that has the confirmation of centuries?

When the report of personal sanctity has become a topic of universal interest, an account of it is sent to the Congregation of Rites at Rome with a petition to investigate it. If the records are convincing, the postulator-general of such causes appoints a vice-postulator to promote all the judicial inquiries necessary in places outside of Rome. These inquiries must include an accurate report of competent witnesses of the sanctity of the subject and of the miracles to be considered. Two outstanding miracles, called miracles of the first class, are usually demanded, though three or even four may be required. The information is then sent to the Congregation of Rites. This collection of documents is printed and distributed to the Cardinals of the Congregation forty days before

the date assigned for their discussion. Subsequent to this discussion a vote is taken, if the evidence warrants it, for the appointment of a commission to introduce the cause. If the vote is favorable, a decree is issued appointing such a commission and the Pope signs it with his baptismal name, not with that of his pontificate. Thenceforward the servant of God is judicially given the title of Venerable.

The duty of the commission thus appointed is to examine carefully all of the evidence. Though edifying stories of virtue exist in abundance, it is the solemn duty of those assembled in consultation to cast their votes in accordance only with convincing evidence. This is especially true in the case of submitted miracles, and instances have been known where proof that was considered more than abundant for any court of law by competent laymen has been rejected as insufficient. Positive assertion that God has given testimony to heroic virtue by miracles is withheld where the slightest doubt exists, unless and until the doubt is cleared away. If those who refuse credence to all miracles because, as they assert, "the greatest argument against miracles is that they never happen," would still doubt after examining the proofs required for miracles in the processes of beatification and canonization, then must all faith in human testimony go.

Beatification usually leads a larger number of suppliants to place their troubles in the hands of the new Blessed and invoke his aid. As soon as two miracles are reported to have been worked at his or her intercession after being enrolled among the Blessed, the cause of canonization may be taken up. The process of examining the evidence proceeds in the ordinary way and if the miracles are confirmed a final meeting is held to sum up and close the cause. A day is set and amid impressive solemnities a Bull of Canonization is promulgated, in which the Holy Father not only permits, but commands the public veneration of the Saint.

For the thorough discussion and examination of the evidence in such cases a great deal of time may be required. Distance, compiling the testimony of scattered witnesses, forwarding of documents, a transfer of correspondence on dubious points, and the fact that the Congregation of Rites has other demands on its time often delay the process. But all this time is put to good account by the "devil's advocate" whose unpleasant duty it is to bring forward any doubt that might militate against the sanctity or miracles of the person to be held up for veneration. An effective impressiveness is added to the solemn ceremonies in St. Peter's as often as the recipient of a cure can be present to show that God still honors His saints by special marks of His approval and to give living testimony that in our own day miracles have not become impossible. For the sceptic who smiles his pitying smile, such evidence must make him doubt that his doubts are real. For the journalist, whose ridicule is the retort ungracious for what he cannot deny, a new Saint or a new Blessed is a victory in which he knows he has no share.

Catholic Educational Association Conference

FRANCIS X. TALBOT, S.J.

PITTSBURGH played host to the delegates and members of the Catholic Educational Association in the twenty-second annual meeting held on the last two days of June and the first two days of July. To the other traditional attributes of Pittsburgh, smoke, steel and hills, must now be added that of hospitality. Under the gracious patronage of Rt. Rev. Hugh Boyle, Bishop of Pittsburgh, the 2,000 and more educators who took part in the Convention were given a welcome and treated with a kindness that have scarcely been surpassed in any previous gathering.

The Convention was formally opened on June 30 with a Pontifical High Mass celebrated by Rt. Rev. Thomas J. Shahan, President of the Association and Rector of the Catholic University. In his address on this occasion, Bishop Boyle offered the hospitality of his diocese to the visiting representatives. He was expansive in his praise of the work that the Catholic Educational Association has accomplished. "It has been an open forum for the discussion of matters that touch upon the field of education and the conduct of schools," he declared. "It asserts no authority, it claims no jurisdiction, and yet it has exercised an enormous influence. It has done this chiefly by offering an opportunity for the exchange of views on educational principles, and for criticisms on methods and procedure, as well as on principles." Bishop Boyle's appreciation of the Association was well substantiated during the three days of activity directed by the Secretary-General, Rt. Rev. Francis Howard, Bishop of Covington, Ky.

Most of the meetings were held within the shadow of the Cathedral spires, at Synod Hall and in the Cathedral High School. The opening and closing general assemblies convened in the Carnegie Music Hall. Rev. Francis P. Donnelly, S.J., began the general discussion by a vigorous address on "Vocational Education." By logical reasoning and telling statistics, by paradox, epigram and illustration, he left not the slightest doubt in the minds of any present that vocational education, as commonly understood, is a "serious menace to true education and to true vocation." Hon. Dudley C. Wooten, of Notre Dame University, compounded vision and reality in the closing discourse of the Convention on "The Mission of Catholic Education."

It was unfortunate that many of the delegates were prevented from hearing one of the finest papers read during the entire session, that of Rev. Dr. George Johnson, of the Catholic University, on "The Need of a Constructive Policy for Catholic Education." Dr. Johnson dealt with present-day tendencies in both Catholic and non-Catholic education and spared neither. Strangely, a Pittsburgh newspaper on the following day misinterpreted the purpose of Dr. Johnson's address and headed its re-

port with "School System Is Attacked at Catholic Meet," adding that Dr. Johnson "made a general attack on the methods and practices of the public school system in this country," and nothing more. Some Pittsburghers, doubtless, were confirmed in their prejudices. The speaker urged that Catholic schools should be eager to adopt the best of modern secular educational methods, but he insisted that "Catholic educators in the United States are not in sympathy with everything that is being attempted in the secular schools. They feel that there is a lot of loose thinking back of the whole movement. They remark the readiness with which American school men accept the mouthings of every sophist that happens along. They note how little real education is effected by the extension of educational opportunities; they are disgusted with the materialism that pervades so much current education doctrine."

Not less inspiring than these papers and perhaps more instructive, since they were devoted to more specific problems, were the many addresses delivered before the sectional groups of the Convention. Practically every phase of education, from the most advanced to the lowest elementary, was discussed in the departmental meetings. While one body of experts was arguing about the training of seminarians in asceticism as well as in secular and sacred knowledge, other specialists were considering the problems of the children just passing into the age of reason. While college professors and Presidents were defining educational aims, standardization projects and the very disturbing preponderance of Catholic students in non-Catholic colleges, High School directors were battling for a solution of the many riddles of adolescence. Meanwhile, a special group was devising methods of teaching deaf-mutes of the Third Grade and the "Library Section" was striving to determine how the library, public and private, could be brought into closer contact with the school and the home. From the mere enumeration of these varied activities it becomes increasingly clear that the Catholic Educational Association is covering the entire field of education adequately and with vision.

This annual meeting of Catholic educators is an important item in American education and American life. The Catholic school system by its extensiveness and by its inherent strength is putting its signet stamp upon our national consciousness and progress. Not much appreciation, however, of the importance of this Conference was shown by the country at large, if the norm of appreciation is fixed by publicity. While the National Education Association, which was holding its annual sessions at Indianapolis the same week, was featured in all of its proceedings by the press of the country, scarcely an echo of the

Pittsburgh Conference was heard in any editorial room. Even the Pittsburgh dailies seemed somewhat ignorant of the fact that some 2,000 educators had assembled under their nose, though Pittsburgh itself must have marveled at the influx of visitors wearing the raiment of Christ.

Not on publicity alone does an organization thrive and not by press notices is the value of an assembly determined. The Pittsburgh Convention was important in much the same way that the Catholic Church in its entirety is important. In reality, the Convention reflected the spirit and the government of the Church, even to its oligarchical character. It manifested something of the four notes of the Church. Its universality was evident to anyone who circulated among the delegates; he would discover that every large city and practically every State in the Union had representatives present. In the midst of this geographical separateness there was apparent a unity of aim and a singleness of purpose that made all delegates one in essentials. The great majority were clothed in some religious garb, and all were inspired by an apostolic zeal for the spiritual in the temporal conduct of schools.

Other significant marks of a living Catholicism were visible in these sessions, and these may well be noted equally by Catholics as by those disturbed by the progress of Catholic education in this country. The Catholic school system has dug its roots into the American soil. It has branched out towards the four points of the compass and has flowered into every possible form of institution. It covers more than two million typical American children. It encompasses these children from their kindergarten days and sifts them till the select few are ready for the final day of graduation from college and professional school and seminary. And this vast system is supremely right in its ambitions for greater growth, for it is as consistently and loyally American as the State-established system for non-Catholic children and adolescents and more efficient than it in molding moral citizens.

It may be assumed that the delegates to the Pittsburgh Convention are the wise heads that are directing the willing hands which are building up this net-work of Catholic schools. They displayed a business-like efficiency and a mature knowledge of educational conditions that argue well for the institutions under their charge. They were militant and they were progressive. They were eager to reaffirm wise, old principles and ready to give hearing to the most recent developments of school method and conduct. They were determined seriously to be the equal and the superior to any educational system yet devised. This they manifested in every session of the varied sectional groups. They came to Pittsburgh with a masterly understanding of local conditions, they were qualified to solve problems of general policy. Had the discussions on the floor of the assemblies not been limited by time and procedure, they would have made a notable contribution to Catholic educational progress. This lack, however, was

fully compensated for by the private interchange of ideas that one overheard as one passed from group to group.

The delegates were not satisfied with their work of education; they were, most of them, frankly dissatisfied. This is a significantly healthy symptom. While they took tremendous pride in what had already been accomplished, they reserved the right to criticize many of the present methods, to make frank revelations about shortcomings and to present their quandaries about recent tendencies. They did not lack the vision to see that our many-tentacled education system is not perfect. They were inspired by the high resolve, however, to make it more perfect. Gathered together in an annual conference they see more clearly their defects as well as their ideals and they are heartened to greater efforts and sacrifices. And this, I take it, is more than sufficient justification for the Pittsburgh and all future conventions of the Catholic Educational Association.

Is Our Age Pagan?

THEODORE MAYNARD

IT is often said that our age is pagan. Grave elderly gentlemen make the charge, and serious young women join with frivolous young men in admitting it. But, despite so curious an instance of unanimity, I propose to question it.

If the accusation (or the boast) is confined to a simple statement that our age is not Christian, then something is said that nobody can deny. Though even in that case it should be pointed out that the eighteenth century was still more indifferent to religion than is the twentieth, and that its severe rationality was much closer to the temper of paganism than is our own sentimental scepticism. But the men of neither century could be pagan. They were, and are, too far removed from classical antiquity, too profoundly saturated with Christian tradition ever to find their way back to the ruined temples of the gods. Such a return is impossible in this year of grace, 1925, and will be, whatever unvisioned development the future holds, forever impossible. We have the Faith in our blood even if it does not reach our heart and brain. Every imaginative person is haunted by it. When he rejects it, as he very often does, it disturbs and torments him. But he cannot escape it.

One can easily test the matter. The mood of spiritual dissatisfaction is peculiar to countries of Puritan tradition: in countries familiar with Catholic tradition the Church has in our time revived and the Creed is more firmly and clearly understood. But where the Puritan tradition prevails—especially in America, where Puritanism is beyond all comparison stronger than it is in any other country—dull minds are indifferent to religion, and keen minds antagonistic. But the general contempt rapidly overtaking various forms of Protestantism among us,

though immediately the cause of much evil, need not, I think, give the Catholic anxiety. Ultimately—since men cannot live without religion—there must be a return of all those who have been born into European civilization to the one religion that can satisfy them, the Catholic Faith.

In the meanwhile we have widespread what is so frequently called "Paganism." But is that the right word? Does one find in the characteristic restlessness of our age anything like the calm of the classic past? Consciously it is a reaction against Puritanism; subconsciously it may be a reaction towards Catholicism.

What is happening is this: our profound, though long buried, Christian instincts, that can never become reconciled to materialism, are seeking to escape, but are being prevented by the scepticism generated by materialism from accepting, sometimes even from recognizing, the thing towards which they are struggling. There is war in our members. Our intuition and our scepticism, opposing forces, clash, and from the point of impact fly off at a new tangent, which we have chosen to name paganism.

But this state of affairs does not in the least resemble true paganism, which was simply a serious acceptance of the ascertainable facts of life and an attempt to arrange them rationally upon the natural virtues. Temperance, fortitude, patience and the rest—the pagan's *pietas*—formed the plinth upon which rose the column of the supernatural virtues, beyond reason though not opposed to reason; Faith, Hope and Charity.

The object of paganism was not to teach men how to enjoy life, though its worship undoubtedly gave life sweetness and grace; the object of paganism was to teach men how to endure life. Men had to learn to be rational because the gods were irrational.

I do not mean to suggest that a pagan had no fun; he had. But he got it from the mere fact of being a man at all. His gaiety, however, was much less than the Christian's, because he lacked spiritual security, apart from the sense of solidarity arising from his association with his tribe or city. Outside of these protecting circles, which were the only extensions of himself, he was defenseless. Even within them he was never sure of his security; for it was so easy to offend the capricious gods. At its best, therefore, paganism produced noble, but never light-hearted men. At its worst, and the worst was naturally more common than the best, it induced in men the despair whose motto was *Carpe diem*. It could never have imagined, still less have produced, a Fra Angelico or a St. Francis.

The fact is that even when the pagan had joy he was afraid: he was afraid of his joy. "Let us speak low," whispered the bridegroom to his bride, "lest the gods overhear us and be jealous." "Let me hide, or at least not parade my prosperity," said the rich man, "lest the gods see it and send calamity upon me." His joy was fleeting and furtive and depended upon giving no accidental of-

fense to Olympus. He stood naked beneath the heavens fortified only by his stoical courage.

But stoicism is the coldest of cold comfort; and is moreover quite as difficult of attainment as Christian resignation. For the stoic sooner or later has cause to know that no man is stronger than his fate. Having no remedy for mortal ills, his highest wisdom was to school himself to bear them.

The Christian, on the other hand, feeling no security within himself, and realizing (with a rationality more acute than the pagan's) the inadequacy of virtues that are merely rational, has no fear of the caprice or jealousy of heaven. In his God there is no change or variableness or shadow of turning. Consequently his security, because it is outside himself, unlike a pagan's, which is within, rests not in stoical acceptance, but in resignation: a very different matter. Where the pagan spirit was stern and drab, the Christian spirit is happy and many colored.

To those who love God all things work together for good, *all* things, even the things that do not appear to be good. Calamity to the pagan was inexplicable and had to be taken for granted; but the Christian, knowing that it is ultimately to be explained by the infinite wisdom and love of God, seeks sufficient wisdom and love for himself to thank God for His most obscure gift. Even when he rails instead of praises, his railing springs from his dim feeling that there must be an explanation withheld. No pagan could find any final explanation for his ills apart from the inscrutable and capricious malice of the immortals.

Even the full beauty of paganism escaped pagan eyes. But the Christian sees in the fables of antiquity implications that would certainly have surprised the worshippers of the dead gods. Intoxicated, as no pagan had ever been, with the loveliness of the past, he changed it and gave it a lightness and tenderness that it had not until then possessed. It is Francis Thompson who gazes delightedly at:

The Naiad 'mid her sworded sedge;
The Nymph wan-glimmering by her wan fount's verge;
The Dryad at timid gaze by the wood-side;
The Oread jutting light
On one up-strained sole from the rock-ledge;
The Nereid tip-toe on the scud o' the surge,
With whistling tresses dank athwart her face,
And all her figure poised in lithe Circean grace.

It is only the Christian who can make the legend of Pygmalion come true and give the breath of life to the cold marble. Virgil never painted so roseal a Venus as Shakespeare's, and not to Actaeon but to Keats did Dian unveil herself.

But there is another transformation which Christian tradition can effect in paganism. A man like Swinburne, hating the Faith, but held by it, and bitterly crying "Thou hast conquered, Galilean!" adds a touch of the sinister to what had been serene in the pagan and sweet in the Christian poets. Forever debarred from the shrine of the

Cytherean, he turns to adore "that obscure Venus of the hollow hill":

A ghost, a bitter and luxurious god.
Thee also with fair flesh and singing spell
Did she, a sad and second prey, compel
Into the footless places once more trod,
And shadows hot from hell.

But this is not paganism: it is Satanism, which is a perverted form of Christianity.

I do not believe, of course, that Swinburne was sincere in his Satanism, or that he pushed his profession into practice. He himself was a very amiable and innocent man, and was far more convincing, because more truly himself, in his little poems about babies' toes than in the studied rhetoric of such an invocation as:

Forgive us our virtues, forgive us,
Our Lady of Pain!

But though we may be quite positive that such a prayer never sprang from his heart, he did no doubt feel that his attitude was logically necessary, which was the reason for his assuming it. He saw clearly that this was the only form of paganism that is now possible: that since

classical paganism had been replaced by Christianity, which closed and completed it, he was obliged to reconstruct paganism upon a new basis; and by doing so he fashioned something equally foreign to each system. It is all that anyone can do now.

And no one can do even so much as this without feeling self-conscious. The neo-pagan, wreathing his hair with vine leaves, has an uneasy feeling that it is rather like sticking straws in his hair. He can never be natural in his pagan joy; but he can be natural in his pagan despair. That element alone can be recaptured. Everything else has long ago been baptized. But it is still possible to say with Catullus:

Nobis cum semel occidit brevis lux,
Nox est perpetua una dormienda.

It is the burden of Mr. A. E. Housman's exquisitely melancholy poems:

In all the endless road you tread
There's nothing but the night.

But are we going to roll the centuries back to get precisely—nothing?

Good Government in Spain

STEPHEN GRAYSON

SPAIN has many surprises for the discerning tourist. For nearly two years, in fact since the *coup d'état* of September 13, 1923, the press of Europe and America has rung with sensational rumors and prophecies of dire things just about to happen south of the Pyrenees. At first this propaganda took the form of the bloody revolution to break out in reprisal for the act of the tyrannous military men who had taken over Spain's Government. Thirteen of these dispatches in the space of two weeks were traced to two newspaper offices, one in Paris and one in London. Then Abd-el-Krim and his Riffians furnished unlimited copy for those who feared, or hoped for, a new revolution in Spain. And finally, Blasco Ibanez, a new and rather ridiculous Ajax in search of some free publicity, challenged the King to a duel, and once again the chorus of prophets of evil broke loose. Just now things are rather quiet, perhaps because editors over here have grown tired of printing "news" of things that never happen.

The reason why things never happened as they were foretold is clear as soon as you step over the frontier at Irun, and becomes clearer in Bilbao, Madrid, Saragossa and Barcelona. As one travels on and speaks to the people themselves, the dreadful realization dawns that the Spanish people are actually satisfied with their new regime. You see no more police than usual, the soldiers are no more in evidence than before, and yet the news of riots, assassin-

ations and bombings that filled the Spanish papers three years ago is almost entirely absent. And this is not because there is a strict censorship, but simply because these things do not happen any more. The cause is not far to seek: whereas Spain, like Italy, was badly governed, now like Italy, it is being governed, and well governed.

The state of mind of the average Spaniard is one of relief and gratitude for a new era of peace and tranquility. Under Primo de Rivera the individual has more real liberty in Spain than he enjoyed for many years before, as the King himself was at pains to point out to two French journalists not long ago. Before the *coup d'état* almost precisely the same state of things existed in Spain as in Italy before Mussolini. And after it, almost the only howl was raised by those who were the only ones to suffer by it, the professional politicians who lost their "jobs." For the curse of Spain was precisely the curse of Italy, the professional politician who ruled only for himself and his friends, who passed the reins of power around among their little circle and allowed the country to come right to the verge of a terrible communist revolution. The two revolutions that did take place in Italy and Spain had this in common, they saved these countries from social dissolution, they threw out of power the professional politicians who were responsible for the perilous mess, and they brought back efficiency in government. You do not have to talk to many people in Spain nowadays to see that

they feel they have just awakened from a horrible dream and are glad to be moving about peacefully in the light of a better day.

The Directorate of Primo de Rivera had been in power only a short time when it found itself face to face with the terrible situation in Morocco. This situation was so terrible that maybe the journalistic prophets were not so far wrong in foretelling the downfall of the monarchy itself if relief were not found. But the same journalists have never told the true story of just how the situation was relieved. It was done by the Director himself, who risked his whole future, and the future of Spain, on the solution he devised. It was the same solution he had worked out years before when he was Governor of Cadiz. It consisted of giving up a desert that had never done anything but swallow up millions in its defense, and had cost thousands of Spanish lives, and of establishing his lines where they could be defended and in fact have barely been attacked. The achievement of this operation was a masterly piece of strategy, and has never received abroad the credit it deserved. This removed at one blow the greatest danger that menaced the internal peace of Spain, and it brought 60,000 men back from Africa to Spain. But the only notice the world has of it all is that Spain does not appear any longer in the Moroccan news, except, ironically, in the role of helper appealed to by France, which looked on only too complacently when Spain was attacked by Abd-el-Krim. Even de Rivera's enemies in Spain admit that he has saved the honor and prestige of the country, at not too great a cost.

From Africa the Director turned back to Spain. His first step was a grand and general clean-up of the administrative bureaus. The payrolls had been outrageously padded, thousands receiving state money who never did an hour's work, friends of the politicians and what-not. All these were dismissed, and naturally they did not like it. The courts came in for their share of investigation, and much graft was uncovered, and some judges were punished. This terrible avenging General then turned his attention to the local administration, and the result of this was that several mayors and other officials made their way to jail. Thousands of other employes found themselves out of work, for the reason that their positions were simply abolished. Probably the worst instance of the cruelty of de Rivera that I heard was that he insisted that every government official appear at his desk on time!

But probably the Director's greatest achievement, after the purging of public life, has been in the purely legislative line. He or his Cabinet is the author of the new Municipal Law and the still more recent Provincial Law. These two laws are a complete statute for city and state government, and the remarkable part of them is that they are an entire return to local self-government, almost lost under the old centralizing federal system, with all its corruption and inefficiency. Moreover, it is promised that they have put a final and complete end to *caciquismo*, or

bossism, the scourge and disgrace of Spain. A small privileged group ruled each city, each province, and so on up to the Government itself. Now the municipality elects its own officers, collects its own duties, and in general has recovered the liberty it lost under the old so called "democratic" system, which was very carefully devised by the politicians to keep themselves indefinitely in power. It is no small tribute to de Rivera's sincerity that he has sacrificed what was really a most potent means for the party in power to stay there.

Just at present "politics," and with it parliamentary government, are not in very good odor in Spain. People wonder now how they ever stood it so long. Elections were openly bought, places were passed around cynically among friends, Parliament was a mere ineffectual debating society, there was a new Ministry every few months, or weeks, millions were lost to the State through corruption—as de Rivera found out in one of his investigations,—government in its real sense had almost disappeared, the reins of power had passed into the hands of a small clique, and all this was called, as in Italy, "democracy," a foul travesty of a very fair name. As I have said, there was less, far less liberty under the old regime—there always is in clique-government, government by private interests—than under the new regime.

It is rather sad that our newspaper-writers over here find themselves in the unenviable position of regretting the passing of the old days in Spain. If it were liberty that had passed in Spain, it would be a real disaster to the world, of course, but the precise opposite is the case. The individual, the citizen, has won back his liberty. It is true the political education of the Spaniard was very backward, but the blame for that lies directly with the old crooked politicians with whom we were asked to sympathize. Democracy, as we understand it, never had a chance, and what passed for democracy, is dead and discredited. Unfortunately many Spaniards and foreigners have not distinguished between the true and the false.

This whole question of liberty in Spain, if you put it to a Spaniard, will involve you in a very metaphysical discussion. "Just what is liberty?" he will ask. "Liberty we have, to an extent we never enjoyed before. In all local and regional matters we are governing ourselves, where before we were ruled by a secret clique. But some of our liberties have been curtailed, just as in America during the war. But we are at war, with the crooked, selfish politicians, who almost ruined us. When that war is over and *caciquismo* is dead and buried, we will get those liberties back again, never fear. But if democracy is government by consent of the governed, then certainly we have democracy, for we have a government, and it has the consent of all but the old disgruntled office-holders who lost their jobs, a few intellectuals, the communists, and some separatists. The pity of it is that it is all these who have succeeded in gaining the ear of the outside world through the foreign correspondents."

No Spaniard, not even de Rivera, looks on the present regime as anything but temporary. It is a transition period to the fuller and completer democracy of the Western world. But this much is certain, as long as there is the least danger of the old corrupt crowd getting back again, the present system will remain, and with the hearty good-will of nearly all the people. All good citizens, of whatever party, are called on to join the *Union Patriótica*, in which they promise to serve the country and the monarchy loyally and honestly, and when this Union contains the majority of the population, de Rivera has given his word to call elections and hand the country back to civil rulers. Meanwhile the work of political education in self-government goes on, in the cities and communes, where it must begin, and at the same time the people are given the example of a Government that governs, and that settles in an hour some project that used to take months to settle, and consumed hours and hours of talk.

Why the new Government has had such a bad reception abroad is a puzzle. Part of it may be attributed to the influence of international secret societies. Then there is the fear of one or two European powers that a well-governed Spain means a Spain once more powerful abroad. They cannot contemplate that with complacency, and so their propagandists have been at work. But it seems to me that much of the lack of sympathy is due to mere ignorance. If all the energy that is wasted in bewailing the passing of a corrupt old system of government, were turned to studying with intelligent interest a very interesting experiment in modern statecraft, the majority of newspaper articles on Spain would make more useful reading.

Croatia's Jubilee

A. CHRISTITCH

FOUR thousand strong, headed by Dr. Bauer, Archbishop of Zagreb, and President of the Catholic Hierarchy of Yugoslavia, the Croat pilgrimage which arrived in Rome at Whitsuntide was the largest and also the most picturesque to visit the Eternal City this year.

The Faith of Croatia's sons and daughters has been cruelly tried not only in the past, during an alien domination, but also within recent years when a national leader came forward to induce them to part with their glorious heritage and adopt his vague creed. Thanks to the zeal and energy of the Hierarchy and their faithful clergy, the nefarious Raditchist propaganda made little headway; and the Holy Year, which has seen Croatia's devotion and loyalty to the Father of Christendom, will remain a landmark in her history. One may truly say that, although the people of this Catholic land obtained their political and national freedom at the end of the World War, it is only today that they have become fully emancipated when, kneeling at the feet of Pius XI, they renewed their fervor and their loyalty to the Church.

Many more than the four thousand would fain have journeyed to Rome at the call of their pastors; but numbers had to be limited, and those that stayed behind joined in spirit with the pilgrims who were to present Croatia's chalice to the Pope. For several months past the rural and urban folk had been collecting *paras* (Jugoslav cents) for the beautiful golden chalice which is to remind the Holy Father of his Catholic Southern Slavs. The year 1925 marks the thousandth anniversary of the coronation of Croatia's first Sovereign, King Tomislav, who received his crown at the hands of Pope John X, and throughout the centuries the people adhered to their Faith notwithstanding the onslaughts of heresy, schism and Islam. Their stubborn resistance to the Mohammedan invasion won for them the Papal title of *antemurale Christianitatis*; and later on, during the period of the Reformation, when their neighbors, the Magyars, became tainted with Protestantism, Croatia remained unsullied. True, the Catholic Church in Croatia fell a prey to the abuses which prevailed in the Hapsburg Empire under the reign of Joseph II; and some traces of "Josephinism" existed until lately.

With the great awakening of the Slav race to its power and responsibilities, in the 19th century, came a strong religious revival in Croatia. Bishop Strossmayer, a national prelate in the true sense of the word, furthered vigorously the aspirations of his people and thus averted the danger of exploitation of Slav ideals by godless agitators. The best monument to Croatia's glory is the Cathedral he built at Djakovo with its exquisite frescoes of native art surmounted by the text: *Tu es Petrus*. . . .

Another great churchman, the saintly Bishop Mahnitch of Veglia (Dalmatia), continued the good work, and established the Croat Catholic National Council, fountainhead of Catholic lay activity throughout the country. Mgr. Bauer, present Archbishop of Zagreb, is equally known as a *narodni covek* (man of the people) and managed with rare tact and skill to defend the spiritual rights of his flock through a turbulent post-war period. The recent monster pilgrimage to Rome is the best proof of Dr. Bauer's victory over the agitator Raditch who tried to detach the people from allegiance to Pope and Hierarchy.

Thanks to the restoration to the Yugoslavs of the Institute of St. Jerome in the Via Ripetta, the Croats now have a permanent home in Rome; and the college for Southern Slav students which is about to be established within its precincts will help to form another link with the Eternal City. Hitherto Croat seminarians in Rome had to be trained in foreign colleges and could never form a compact group like the Germans, Americans, or Czechs, etc. With headquarters in their very own Institute, and frequent Masses at the Church of St. Clement, where St. Cyril is buried, the pilgrims felt indeed that they were no aliens in Rome, and great was their joy and surprise when the Holy Father inaugurated his address to them with the Croat greeting: "*Hvalien Isus!*" (Jesus be praised!). The Pope kept his Croat children with him for two hours.

He told them of his affection for their country, and his admiration for their tenacity to the Faith. Mgr. Saritch, the poet Archbishop of Sarajevo, acted as interpreter, and at the conclusion of the audience the four thousand sang the beautiful traditional hymn of Croatia to the Queen of Heaven.

In the presentation address of the Archbishop of Zagreb great stress was laid on the many privileges which the Holy See had granted to the people of Croatia. The Encyclical *Grande Munus* of Pope Leo XIII was recalled, whereby not only was the ancient Slav Liturgy of the Roman Mass restored to certain parts of Croatia, but the Feast of SS. Cyril and Methodius was extended to the Universal Church, in 1901. Twenty years later Pope Benedict XV gave permission to all the dioceses of Yugoslavia for the use of the vernacular in the Roman Ritual. . . .

"Accept this chalice from us, O Holy Father, in memory of the thousandth jubilee of our national life, and as a token of Croatia's gratitude, filial devotion and obedience," concluded Archbishop Bauer. "When you raise it in Holy Sacrifice call down a blessing on our King, our people, and our country."

The pilgrims returned to their native land in time for the great national consecration of the Croatian people to the Sacred Heart, on the feast day which is being celebrated with universal exposition of the Blessed Sacrament, and which is to begin a fresh era of Catholic life in the triune Kingdom of Serbs, Croats and Slovenes.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Caring for Catholic Sailors

To the Editor of AMERICA:

The article in the issue of AMERICA for June 27 on the Montreal Sailors' Club is well deserving of the space accorded to it. I too hope that it may find many imitators.

My regret is that the Catholics of New York City do not show more interest in the Service Club they have in their own city. The National Navy Club and the Soldiers' and Sailors' Club are both located within a few blocks of each other in the heart of the busiest section of New York. The National Navy Club has been open since the very early days of our entry into the World War and, although conceived and largely carried on by non-Catholics, more than half of the men who use it are Catholics. It is exclusively for the enlisted men of the Navy and Marine Corps of the United States and is used by about 50,000 of these men every year. They have canteen service, reading rooms, sleeping quarters, poolrooms, post office and all sorts of entertainment, all at cost price. Imagine a single room on Park Avenue at Fortieth Street for four dollars a week! That is all it costs. I have been and am a Director of this club and, with the exception of one other member of the Board, am the only Catholic on the managing committee of the Club. It has been almost impossible to secure any co-operation from Catholics in New York and it seems too bad that, among our worthy Cardinal's charities, that some place can not be found where these men, his special charges as Chaplain-Bishop, might be looked after by their own people.

The Club is now supported entirely by private subscriptions and it would be an easy matter for our great Catholic organizations, such as the Knights of Columbus, to spend some of their

war fund in this manner where there is so much need for Catholic laymen's service as well as money. To any one who might be interested in hearing more of this work, the manager of the Club, Mr. Moore, or myself, will be glad to give the facts.

Allenhurst, N. J.

J. RUSSELL CARNEY.

The Taking Up of Church Collections

To the Editor of AMERICA:

A. C. P., a parish priest in California, says in AMERICA for July 4: "The envelope systems I abominate, also the custom of publishing parish lists of contributors to the Christmas and Easter collections," and the lay readers of AMERICA are invited to comment on these things.

Who makes the "envelope systems" necessary? We do—the laity. How is that? Unless we are urged, driven, shamed into giving to God a little more than we would give, if left to ourselves, we would shirk our duty in this sacred obligation. If the envelope system is bringing results, keep it. He who desires to change it must first change us, the laity, must teach us a new spirit in giving—not an easy task. There are lay people who would much prefer to give in secret. Much as they dislike it they give so that he who reads may know what they gave. This does not prevent them offering other gifts in secret. Does A. C. P. prefer to go back to the old way of collecting the Church's income? I refer to the priest having to talk constantly of money from the pulpit.

And now he says we come to "the proposed dollar-a-Sunday plan, whereby every wage-earner is asked to drop one dollar every Sunday into the collection plate. This is unspeakably abhorrent to me." It is the first I have heard of this plan. My answer is let those who can practise it.

We who are "so sparing in giving, so close in retaining" need a good prod to help us open our pocket books and give back to Him a little for the lot we so eagerly take from the Giver of Gifts.

New York.

H. A. H.

To the Editor of AMERICA:

From the discussion going on in AMERICA in regard to the best method of supporting the Church, it appears that all the experiments tried have not proved satisfactory. Now, the question is: Why were they not satisfactory? The answer is easy. The people were not appealed to for contributions for the love of God; but they were appealed to for fear their names would not appear when the list was called from the monthly envelopes.

Thus, one of the meaner passions of our nature was appealed to, while the people should become accustomed to contribute for love of our holy Church, and for the glory of God.

Philadelphia.

M. O'N.

Sunday or Sabbath?

To the Editor of AMERICA:

We may add to the fact of the Sabbath being changed to Sunday, that Protestants take the Catholic Church's word for this change, and further, they not only desert "the Bible alone" principle as to the Sunday, but (strange that no Catholics appeared ever to have stressed this matter) they also have annexed all "tables and rules" as can be seen in "The Book of Common Prayer," viz: "To know when the movable feasts and holidays begin;" "Table of feasts to be observed in this church throughout the year;" "Table of fasts;" "Table to find Easter-Day;" "Table of the days on which Easter will fall;" "Table of the movable feasts;" "The Golden Number;" "The Sunday Letter." Likewise, Advent, six Sundays after Epiphany, Septuagesima, etc., Lent, five Sundays after Easter, Ascension, Pentecost, Trinity, feasts of the Apostles, Candlemas, etc. *usque ad infinitum*.

Glendale, L. I.

(Rev.) AUGUST RATH.

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The Trial at Dayton

IT is a little hard to see how either side of the controversy could hope that the Dayton "monkey-trial" would settle anything. First of all, the issues were too confused long before the trial began. Mr. Bryan incautiously announced that Christianity itself was on trial. Others professed to see the Freedom of Science in the prisoner's box along with Mr. Scopes. Still others thought constitutional government was the issue. And it is true that religion, science and politics had suddenly found themselves all three bound up together in one sensational case. To make matters worse, the case, according to a recent vicious practice, was "tried in the papers" long before the battery of lawyers arrived in Dayton to try Mr. Scopes. The result was that with at least three major issues in the minds of all, the lines were nowhere clearly drawn. Many opponents of evolution reject the Tennessee anti-evolution law. Many evolutionists are just as intolerant and bigoted on their side as the most rabid Fundamentalist on his side. Many good Christians hold some part of Evolution to be proved, and yet only too many of the scientists look on Evolution as the best stick yet found with which to beat religion.

In all this what is the honest citizen to do who believes in a divinely revealed religion and yet at the same time holds tenaciously to the utmost freedom in scientific research? One thing might be recommended to him, and that is to stick to the chief issue of all, namely, is or is not Evolution a proved fact? As a sort of test he might begin by proposing to the evolutionists these three ques-

tions: 1. Is it shown by scientific evidence that life evolved or can evolve out of inert matter? 2. Is it shown by scientific evidence that animal sensation evolved or can evolve out of lower non-sensitive life? 3. Is it shown by scientific evidence that a spiritual intelligence evolved or can evolve out of lower animal life? Until those three vast chasms are bridged, we are still justified in holding Evolution not to be a proved fact.

"Right" Moral Principles

RELIGIOUS instruction does not appear to have been listed for formal discussion at the recent meeting of the National Education Association, but this omission does not mean that our public school teachers are not deeply interested in the subject. It would be exceedingly instructive to learn the exact number of Jewish, Catholic and Protestant teachers who are engaged in the work in institutions not connected with the public schools. If New York, Chicago, Philadelphia, St. Louis and Boston may be taken as fairly representative of the interest of public school teachers in this important activity, the number must run into the tens of thousands.

It is not hard to understand why the Association should not feature discussions of this nature. No one cares to face the hopeless, and it is hopeless to plan for any adequate training in religion and morality in the public school system as at present constituted. There is simply no place for it, and the problem of trying to find room for it is much like the old-fashioned puzzle in which the jailer had ten prisoners, each of whom must be lodged in a private cell, and only nine cells. Even if all other considerations be omitted, a New York court recently held, the school *horarium* is not long enough to include religious instruction! Presumably, there is time for reading, writing and arithmetic, although the finished products of our schools sometimes cast doubt on this presumption, and there is certainly time enough for a variety of other occupations of a nature more or less academic. But according to the law, there is no time whatever in the public schools for the teaching of religion and of that morality which is based upon religion. Many good people will regret this decision, which has been reached in most of the States.

Probably Dr. William L. Bryan, of the University of Indiana, did all that was possible at the convention when he recommended that the public schools make a determined effort to "teach right principles of morality." But what are these "right principles"? Men differ upon moral principles quite as much as they do upon the principles of religion. If the decision be left to the individual teacher or to the local board, we could have as many varying codes as there are boards and teachers. One code, however, would appear to be unlawful: a code of morality based upon the teachings of revealed religion. As far as the law which rules the secular school is concerned, there is no God, and the revelation said to be of Him in Christ Jesus is simply non-existent. "Principles

of morality" which must conform to the law of the secular school, may be interesting, subtle, anachronistic, or complicated. But they can never be "right."

St. Peter, St. Paul and Dr. Slattery

DR. MANNING of New York is trying hard to find some way of leading his church back to the apostolic doctrine that lawful marriage is indissoluble. His Right Reverend brother, the coadjutor of Massachusetts, is no less busily engaged in leading that same church away from another apostolic teaching on marriage. As a member of the committee on the revision of the Prayer Book, Dr. Slattery has "intimated," according to the Associated Press, "that the purpose of this revision is to put the Episcopal Church in touch with present-day conditions," and in at least one respect the Book is sadly out of touch with the hurly-burly of the day. "In making passing reference to the dropping of the word 'obey,'" reports the Associated Press, "Bishop Slattery declared that we are coming to look upon the rights of men and women as equal."

The bearing of this assertion is found in Dr. Slattery's belief that "the pledge of man, therefore, should be the same as that of the woman. The life which is entered into in marriage is a life of mutual consideration and obedience, and not of submission of one to the other on one side only." There is, of course, an element of truth in Dr. Slattery's fundamentally untenable belief. The pledge which makes man and woman husband and wife is a mutual promise of faith, and in this sense the pledge of the two is "equal." Each is also bound by the natural and the Divine law to mutual "consideration," or, more accurately, to mutual love. To this extent Dr. Slattery's belief is correct, but no further, since there is hardly a truth more clearly expressed in the New Testament than the right of the husband to command, within the limits of the authority conceded him, and the consequent duty of the wife to obey. It may be well to bring the Protestant Episcopal Church "in touch with present-day conditions," but infinitely better to keep it in as close touch as may be possible, with the teachings of Holy Scripture.

Against Dr. Slattery's theory of "mutual obedience" the authority of St. Peter and St. Paul presents a doctrine that is conclusive. Writing to the Colossians, St. Paul, by imposing upon the wife the duty of obedience, affirms the right of the husband to command, "Wives, be subject to your husbands" (III, 18). "Mutual obedience," unless used figuratively to signify mutual courtesy, is a contradiction in terms, and here St. Paul is not dealing in figures. In the chapter cited, he is outlining in sober language the duties of husbands, wives, children and servants. Precisely the same teaching is found in St. Peter's First Epistle. After commanding wives to be "subject" to their husbands (III, 1), he instances "the holy women also who trusted in God . . . being in subjection to their own husbands: as Sara obeyed Abra-

ham, calling him lord . . ." (III, 5, 6). In his Epistle to the Ephesians, St. Paul again affirms the duty of wives to obey their husbands, and states the ground upon which this obedience rests.

Let women be subject to their husbands, as to the Lord, because the husband is the head of the wife, as Christ is the head of the church. . . . Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things. (V. 22-24.)

It is impossible to misunderstand this language. There is in it no trace of "mutual obedience," but the clear statement that the husband is "the head of the wife," and that the wife must be subject to her husband. If Dr. Slattery is right, then St. Peter and St. Paul are wrong.

It should hardly be necessary to add that neither St. Peter, St. Paul, nor the Catholic Church, teaches that woman is a slave. In every state of life love tempers the burdens of the hardest duty, and whenever these Princes of the Church stress the duty of wifely obedience they likewise insist upon the duty of the husband to love and honor his wife. "Husbands, love your wives," writes St. Paul to the Colossians (III, 19). "Love your wives," he adds, addressing the Ephesians, "as Christ also loved the church, and delivered himself up for it." (V, 25).

There is no incompatibility between strict obedience and an ardent, tender love. In fact, where obedience is slack, the existence of love is questionable. Christian people who accept the teaching of Holy Writ, and people of common sense, understand this truth. It is regrettable that Dr. Slattery seems to have forgotten it.

The Whirlwind Subsides

IN one of his most amusing stories, W. W. Jacobs tells of a sea captain who could easily manage the hardest crew that ever sailed out of Limehouse, but failed egregiously to control his own domestic establishment, which consisted of his daughter, not yet out of her 'teens, and her aunt, a maiden lady of uncertain years. The captain was a firm advocate "for importing the manners of the quarter-deck into private life, the only drawback being that he had to leave behind him the language usual in that locality." To this omission he ascribed his failures.

Perhaps General Smedley Butler of Philadelphia may be able to offer a similar alibi, although if the press reports assay a grain of truth to a ton of rumor, he was able to import the manners of the quarter-deck into Philadelphia, as far as language was in question. But whatever the reason, this officer of the United States marines counts his work in the ancient city of the cracked Liberty Bell a failure. "Occasionally Philadelphia said a prayer for me," the Chicago *Tribune* quotes him as saying, "but there its cooperation ended. I may have failed in accomplishing the purpose for which I was brought to Philadelphia, but it was not my fault. I have been double-crossed on every turn."

Many of General Butler's critics were gamblers, politicians, ex-convicts, and members of the honored pro-

fession of bootlegging. But not all of them were allied with this rabble. From the outset there were many decent citizens who while they welcomed the General's loudly heralded programs of reform, warned him that the manners of the quarter-deck were out of place in civil life. These critics had seen many a whirlwind campaign for reform end in the still small voice of defeat. They looked askance upon law-enforcement methods which featured impassioned harangues to police lieutenants, orders to shoot at sight, midnight raids, and thousands of bootleggers and thieves dragged to the police stations, to be released forthwith at the order of influential politicians. What large American city has not seen and mourned over these campaigns, full of sound and fury but signifying nothing in the way of true and permanent reform?

When General Smedley Butler went to Philadelphia, this Review, in company with other observers, hoped for the best. But it soon found itself in the camp with those who must hope against hope. The due and orderly processes of law may be slow and tedious, but in no other manner, at least in this country, can the State contribute to the maintenance of peace and order in the community. General Butler's courage and honesty are beyond question. If he has failed, it is because he forgot that force is not the first but the last weapon to be taken up in the battle for righteousness. Few men are led to appreciate the beauty of virtue by having a club brandished at them.

Opposition to the Oregon Law

THE decision of the Supreme Court, declaring the Oregon school law to be unconstitutional, was received by the American press with an approval that was well nigh unanimous. It was not difficult to grasp the practical effect of the Court's ruling, but many of the newspapers and even some of the sober monthly magazines completely misapprehended the reason why the law had been opposed. Thus, in its news section, *Current History* for July states that it "was opposed" before the Supreme Court, "on the ground that it was in reality a measure instigated by the Ku Klux Klan for the advancement of its special objects."

To anyone who read or heard the arguments offered by counsel against the law, it is clear that *Current History* is wholly in error. It is quite true that the Klan had worked for the passage of the law and that this fact had been commented upon in the campaign which ended with the adoption of the law by a small majority. But it does not follow by strict necessity that whatever the Klan favors, the manufacture of bed-sheets and their employment as robes of ceremony, for instance, is unconstitutional, and the learned counsel who appeared to argue against the law were not relying on so weak a reed. Their argument was that the law destroyed certain natural and inalienable rights guaranteed by the Constitution, specifically the right of the parent to control the education of his child. To this contention the Supreme Court agreed

without a dissenting voice in its decision of June 1.

Nor were all the law's opponents members of the Catholic Church, although it appears that Catholics were in the vanguard in this battle for the protection of the rights of all. In Oregon itself, they were joined by the Lutherans, the Jews, and the Seventh Day Adventists, and according to the *Pacific Christian Advocate* "by multitudes of Evangelical Protestants." When the battle shifted to the Federal Courts, the opposition drew from all classes, irrespective of creed.

The late President Wilson used to tell with great glee the story of the Irishman who happened to come upon two yokels engaged in a battle royal. After hovering on the outskirts of the conflict for a few moments, he called out enviously, "Say, boys, is this a private fight, or can anybody get into it?" The Oregon fight was not private. It was a battle for the protection of rights pertaining to all the people, and the country is to be congratulated on the fact that millions "got into it." For, as Webster has said, our rights as men and citizens are safe just as long as we are ready to fight for them, and no longer.

Aridity in Quebec

IN a series of articles on the Quebec liquor law, contributed to the *Chicago Tribune*, Mr. Arthur Evans reaches the conclusions set forth in these pages within the last year by Mr. J. A. H. Cameron of Montreal. Mr. Evans finds that the administration and operation of the law are in every respect satisfactory. Licenses to vend liquor are conceded only to responsible dealers, they are never granted in communities which are opposed to local sales, and in all cases the traffic is surrounded by safeguards which effectively prevent abuses. One result among many is the elimination of the bootlegger. Since the people can easily obtain light wines and beers, they have no taste for the so called "hard" liquors, although even these can be obtained readily enough at the Government's stores.

Can we Americans learn anything from the experience of Quebec? As the Federal district attorney in New York has complained, we are beginning to realize that our own Volstead law can never be enforced so long as millions of Americans who vote "dry" drink "wet." We are trying a social experiment on a nation-wide scale. If successful, this experiment will change the personal habits of millions. But our courts and our prosecutors are now learning that a respectable percentage of the American people are not willing to have their habits changed for them by law.

What can be done? Unless we agree to rationalize the Volstead law, nothing can be done except to call out the army and the navy, and use the full power of the Federal Government to make it impossible for any citizen to obtain a supply of liquor from any source. That is what we are beginning to do. This may be "government by consent of the governed," but it looks more like war.

Literature

Stevenson's New Friends

FOR a number of years the most beloved initials in the language have been R. L. S. This man of letters who could find a good word for everybody was cherished by everybody as a friend. The weary learned from him how to float down their own Oise, resting at their paddles, the wisdom of letting life carry them along occasionally for a few miles of leisure. Hearty fellows who had their own troubles learned where to find, under their reading lamps, a goad for their own Modestines. The *blasé* saw, with Stevenson's eyes, that even from a natural point of view the little things of a man's existence do not justify the old *tedium vitae*. Old people who had lost their youth irrevocably found solace in the mellow wisdom of "Virginibus Puerisque." And all the children, imprisoned in the big tenement of our modern ways, were given their escape in a perfect "Garden of Verses." That was the Stevenson whom a whole world of letters loved. And it was a literary companionship built upon almost all the wholesome natural interests of the human heart.

But all that was before the reckoning day of the critics! The idol of a world's sentiment has at last been pulled down from the mantel-piece, broken, and the pieces are being cast into the fire; while all the circle of old friends are being told to scatter like the illusion that was their "angel" of letters. And the "real," the "human" Stevenson, now that the false idol is thrown down, is given a "man's" chair beside the fire amidst new friends.

The new circle is very select, too. First of all, of course, the critics are there, glowing with the triumph of their iconoclasm. And then—but a little incident, lately told, can best describe the second type within the new-formed circle. It happened, very quietly, out West some years ago. And it all amounted to a remark, made by a certain writer who has lately become famous for attempting realistically to take the romance out of hoboing. At the time, this writer was perhaps more of a vagabond than he is today, and only beginning to find a place among authors. Advised to begin reading Robert Louis Stevenson for an influence on his own writing, this two-fisted fellow said that he would have nothing to do with such sugared weaklings as R. L. S. He wanted men, real masculine flesh and blood. But upon being told, confidentially, that R. L. S. was after all not such a fetish for the private shrines of convent school girls, but rather something of a devil who had secretly fallen, probably even in the ways of the flesh, this man of the road who has since become a man of letters, straightway, so the story goes, began encouraging within himself a new respect for Robert Louis Stevenson. Such is the second type that has entered the new-formed circle.

So, the critics and the swashbucklers of moral weakness have met. The literary Positivists who have only a single-minded, disinterested love for the facts, and these bravos who have no taste except for a robustious lack of manliness, seem to have formed an odd alliance.

It would be hard to believe that all the critics are gloating over the averred discovery with the same pleasure which must be delighting their hearty allies. But at any rate the critics have made one big mistake, with all their cult of accuracy. By dispassionately hunting a little fact they have, at least in effect, entirely missed the Snark. The practical difficulty is with their point of view. Chesterton says: "The mistake of the critics . . . is that they never criticize themselves." They have a false ideal. So we need not be surprised if in the present instance we find them hitching their wagon to a fact instead of to the truth.

For the truth is that the permanent, the real, the essential Stevenson is the traditional Stevenson of the world's heritage. It is not the boy whose wildness may have led to some misfortunes. If anything monstrous or even dubious ever came into Stevenson's life it came at the beginning, before the fire of adolescence had burned down into the generous, kindly, firmer glow of the permanent, essential personality. The critics have discovered, or claim they have discovered, a tainted character for whom they ask to borrow the name of Robert Louis Stevenson. Their discovery is not the living man, but rather an impetuous spirit which triumphed over itself to become the beloved, manly heritage of the world of English letters. There is some real evidence about the real man, perhaps even the life story of himself, in Stevenson's own memorable words: "Hope is the boy, a blind headlong, pleasant fellow, good to chase swallows with the salt; Faith is the grave, experienced, yet smiling man. Hope lives on ignorance; open-eyed Faith is built upon a knowledge of our life, of the tyranny of circumstance and the frailty of human resolution. . . . Hope is a kind of old pagan; but Faith grew up in Christian days, and early learnt humility." In a very literal sense of the word, the Stevenson of our inheritance is the generous, almost elderly sage of experience, not the boy of possibly reckless younger years. And the follies of a man's youth are the business of God, not of the critics. Our care is the ultimate truth of the man's life, not a questionable fact or two from his early life. Essentially Stevenson is ours as an inspiration and an enjoyment, not as a specimen to be examined for the ultimate, abstract sake of advancing criticism. Life was not made for the Sabbath, and these new Puritans of literature will have a hard time convincing the normal sympathies of men that their Blue Laws can change the established order of sanctities.

As for the braggarts of moral weakness, who would welcome R. L. S. as a friend since hearing that he also may have fallen, it is time to meet them to the face. They are no longer blind baggage in society. For some time they have been finding their way into the colleges and universities. Now they may even strut in the high places of contemporary letters, there to be heralded almost as the knights of tomorrow's culture. Is the time arriving when manhood must be guilty of immorality before it is greeted as masculine and strong? Is the new paganism already establishing license as one of the higher rites of its literary cult? To be a good man, with these bravos, is to be supernatural, and, of course, that is unnatural; in their eyes, to fall is to become masculine. Which is, of course, simply the philosophy of the gutter.

So, the critics and the decadents are oddly worshipping the same totem. They have each their own reasons for welcoming a new Stevenson into their midst. But real companionship must be based on generosity. How many times was he himself generous even toward what he could not understand; as when the old women were gaining their indulgences at Creil, or when Father Damien was canonized even in the very earthly kingdom of English letters. Sadly enough, truth for him was a matter of mood, hardly of principle. So, it is not surprising that he accepted the beauty, but rejected the justice, of truth; as when at Noyon he fell in love with the old cathedral but could not bear the *Miserere* which he heard chanted there. The Calvinism of his cradle blinded him and made God seem stern and distant, though it had not succeeded in stifling his wholesome human instincts. While he held God at a long arm's length all through his life, he clasped men ever closer and closer to himself. And naturally his legacy to letters is a rich human sweetness that is not touched by anything beyond the skies. That is a sad lack of spiritual health indeed, to the Catholic sense. But it is not a moral pestilence. There is a profuse wholesomeness in R. L. S., even though it be merely human. But the point of present importance is that it is wholesome and that it is human. And for that reason will Robert Louis Stevenson belong at the fireside of his old friends, but not amidst the new circle of the Positivists and the pagans.

LEO L. WARD, C.S.C.

SEAWARD

Let me go seaward . . . softly . . . alone . . . and die.
Let my soul sweep up like a swift-winged swallow and pass.
Let my soul swerve up like a blue smoke in a windy sky,
And where I have walked . . . let the rain ruffle the grass.

Let me go seaward, God, . . . broken and blind . . .
Ancient of grief and of grey and scarlet song.

Let me go seaward as the sandaled wind
And the red and yellow leaves feeling no bitter thong

Of beauty cutting through my weary throat.
Let me go seaward, God, deaf to the old, old
Trumpetings of life . . . hearing only one high note
Of Yours piercing the silence like a lance of gold.

CHARLES T. LANHAM.

REVIEWS

The Adventures of a Spiritual Tramp. By STANLEY B. JAMES. New York: Longmans, Green and Co. \$1.75.

The history of a conversion is always edifying, and that in the original meaning of the word. Such a narrative tells of the upbuilding of the City of God in a soul. The work is laborious, slow, tedious. It is carried on in darkness and in light. There are joy and exultation, but also of sorrow and discouragement not a little. The stones of the Heavenly City, as we read in the hymn, "are fitly framed to lie in their appointed place by many a saving stroke, by many a weary blow are skilfully finished." The story, too, edifies all who read it, and helps them in building up their allotted portion of God's domain. Yet the history of nearly all conversions to the Faith is very much the same. When we begin to trace the path that led the convert to Rome, we know, in the large, what to look for. Signs and guides and rest-inns reveal themselves after one fashion to this seeker, and another way to a second, but the difference is just marked enough to be interesting. We have a notable exception in "The Adventures of a Spiritual Tramp." This time the way to Rome cannot be described as a path or a road, for it leads by unbeaten ways over the western plains, through the maze of cities and the shadows of the slums. It follows "thorough brush, thorough brier," like Puck himself, wandering everywhere. If not "swifter than the moon's sphere," at least the tramp finds his home, in the end, as surely as the spheres complete their orbits. It is best not to say more of the contents of the book. Indeed, it is not easy, even in summary, to avoid saying too much. Anyone who but opens the book will assuredly finish it. He will find to his pleasure and profit that though all roads lead to Rome, Mr. James gives a new itinerary.

F. McN.

Everyman's Genius. By MARY AUSTIN. Indianapolis: Bobbs, Merrill Co. \$2.50.

The word "genius" is used in various senses. As most commonly employed, it means "native intellectual power of an exalted type," or extraordinary and instinctive ability, whether in art or science. Mrs. Austin does not like this cribbing and confining of the word, but it is usage and custom that coin words and their meaning, and one rarely profits by quarreling with the mint-masters. "Everyman's Genius" is perhaps as clear as a book of the kind can be. The terminology and technics are unfixed, they depend very much on the choice of the writer, and psychoanalysis is far from being a science in the true meaning of the term. The contention that genius may be acquired provokes questions. Surely genius in the meaning it is commonly given cannot be. On the other hand, even unusual ability must be cultivated. In the world's work, genius has counted in as much as inspiration has been fostered by perspiration. Mrs. Austin's position is safe enough when she takes "genius" to mean the sum of one's abilities and talents, the bent of one's mind. These, by diligent care, may be brought to a productiveness that will be very successful, above the ordinary, and yet fall short of the doings of the higher genius. Such men will be accomplished practitioners in science, fine artisans rather than artists. By dint of rules and practice, a work dependent on merely scientific principles may be done perfectly, even beautifully. Not so when the thing to be accomplished is highly artistic. The most accurate following of rule cannot produce a real work of art. Over and above deftness of hand and mind there are needed a subtle interpretation of the heart, the quickening touch of the poet, the glow of the enthusiast. These are above all rules and yet, paradoxically, dependent on them. This artless art distinguishes the genius from the great artisan. Analyze as you will, who can say whence comes the surpassing gift?

F. McN.

Defenders of the Ford. By HELENA CONCANNON. Dublin: Gill and Son.

Early Christian Ireland. By REV. P. POWER, M.R.I.A. Dublin: Gill and Son. 2/6.

From the epic tales of Cuchulain, comes the title of this first named volume. The noble lads, who to the last one died defending the ford that opened the way to Ulster, were only typical of the Irish youths of all times. This fact becomes apparent as the authoress traces the lads of Erin through all Ireland's history. Always, against all foes, Danish, Norman, or English, have they been the "Defenders of the Ford." As among no other race or people, the boys of Ireland have had a large share in their country's struggles, successes and failures. To collect all the thrilling exploits of the youth of Ireland and to give the world a history of the Irish boy is a most worthy task. The volume under review bears ample testimony that Mrs. Concannon has succeeded in a most interesting manner. There is something in each of these hundred anecdotes and stories that grips one. Perhaps it is the thrilling idealism of the youth of an idealistic race that communicates itself to the reader. The second book is a sober little volume. But for all its soberness it seldom fails to interest. The reverend author has endeavored to produce in popular form a collection of treatises on the archeology of the Gaels. He discourses briefly and without dullness on early Irish ecclesiastical architecture, on the round towers, on the high Celtic crosses. He has avoided exaggerated enthusiasm in this scholarly narrative. It is not easy to hold excessive admiration in restraint when treating of the masterly skill and the ease with which these early Irish artists designed and executed their work. The only fault that can be found is the lack of photographs or pencil sketches of the objects so well described. Such helps are absolutely necessary for those who have not had the privilege of viewing the originals, and are a distinct advantage to all who closely follow the text.

M. P. H.

The Muse in Council. By JOHN DRINKWATER. Boston: Houghton, Mifflin Co. \$2.50.

A poet philosophizing about the art of poetry in general and the art of his fellow poets must be taken seriously. This is particularly true of Mr. Drinkwater who in previous writings and in this latest volume proves that he is quite as good a literary critic as he is a poet. In a series of chapters on the general theory of poetry, which do not, however, form a connected or complete dissertation, he touches upon some vital points under dispute. Thus, in the first essay, "The Poet and Communication," he holds that no true artist considers his audience at all until after the creative act is completed, that the poet simply hungers for the understanding and mastery of his own experiences. In "The Poet and Tradition," he asserts that "every poet spends his life between the devil of imitation and the deep sea of revolt." He fears the imitation less than the complete revolt for he is a traditionalist who believes that contemporary poetry must be aligned with the older poetry. He is happier in his comments on what Milton meant by the "Simple, Sensuous and Passionate" in poetry than he is in his analysis of "Poetry and Conduct." A second series of essays is entitled "Ancient Altars." Among these are understanding appreciations of Shelley, Coleridge, Gray, Wordsworth and Milton. Nine papers under the heading "Modern Instances" treat of Mr. Drinkwater's favorites among the more recent artists. Of these, the most notable are the panegyrics on Robinson, declared the greatest of modern American poets, Masfield, whose lyrics "have a tenderness that is not surpassed in contemporary poetry," and Brooke, who is praised unreservedly. By far the best of these essays is that on Alice Meynell, one of the "masters of her age."

F. X. T.

BOOKS AND AUTHORS

New Editions.—No more worthy title could be added to the Kenedy Popular Library than Robert Hugh Benson's "By What Authority?" (Kenedy. \$1.25). Though many Catholic novelists have come to the fore since Msgr. Benson's time, none of them have approached him either in his historical or his social romances. For those of the younger generation who have grown up without familiarizing themselves with the Benson books this volume would serve as a fitting introduction.—George H. Doran Co. has published a remarkably strange and beautifully illustrated booklet containing Joyce Kilmer's classic poem, "Trees." There is a picture in each one of the twelve lines of this poem. E. M. MacKinstry has seized on this picture quality and has expressed it in color sketches and black and white decorations. The three-color plates have been executed by a new process. Poem and decorations combine to form a gracious little gift-book.—"Short Conferences on the Little Office of the Immaculate Conception," a booklet by Rev. J. Ranier, was first published in 1889. A revised edition is now issued from St. Francis Seminary, Wisconsin. The author explains the meaning of the various parts of the Office and suggests appropriate thoughts on them.

Books for the Soul.—A practical manual of instruction to help those giving spiritual retreats is a "Retreat for Nuns" (Washington: The Apostolic Mission House), by Rev. Walter Elliot of the Paulist Fathers. It contains an appeal for more of the secular clergy, and is "especially designed to interest the parish priest," to take up this work for the Sisters. Considerations on vital spiritual topics that make up the life of a nun are outlined. Chapters on the spirit of the retreat, solitude and silence, vocation, and the confessions of nuns introduce the prospective retreat-master to a better appreciation of his work, the while they supply him with the benefits of the author's experiences in this special field. Scripture texts abound throughout. English versions of the hymns of the breviary with pious poems on appropriate subjects are inserted at the end of each chapter.—The small volume of meditations on Our Lord and Holy Communion according to the spirit of Saint Francis de Sales, "Draw Near to Jesus" (Brooklyn: Visitation Monastery. \$1.25), is designed to impress the reader with the beauty of an intimate relation with Christ. From the subjects treated and from the motive that inspired the work, the considerations may aptly be called consolation-meditations. They were written for a disabled officer of the World War in an endeavor to "make of him a saint" and help him penetrate the "mystery of divine charity." God's grace was the reward, for the captain who sought Jesus died a saint.—A new translation by Allan Ross, priest of the London Oratory, of an "Introduction to the Devout Life by St. Francis de Sales" (Benziger) is brought forward to give a truer, closer rendition in English of St. Francis' treatise on devotion. Endeavoring to correct the errors and expunge the interpolations of earlier editions, Father Ross hopes to help realize the Holy Father's wish that the "Introduction to the Devout Life" be in the hands of all Catholics.—"Little Sayings of the Saints" (Herder. \$0.75), chosen and edited by Anne Scannell O'Neill, is a gem in a setting of cheerful sanctity. A thought, a catchword for everyday of the year, touchstones for happiness, it might well be called "Smiles from Heaven."

Miscellaneous.—A compendium of the world's progress during the year 1924 is given in "The New International Year Book" (Dodd, Mead. \$6.00), edited by the late Frank Moore Colby and Herbert T. Wade. Mr. Colby's death during the compilation of the volume was a loss deplored by the literary world. Fortunately the comprehensive schedule he had arranged was carried out. With methodical coordination and correlation the news of the

day has been put into permanent form for the ready reference information with which these Year Books supplement the encyclopedias.—In a most attractive form and size "The Pocket Oxford Dictionary" has been published by the Oxford University Press, American Branch. This condensation, costing \$1.50, based on the Oxford English Dictionary, is an ornament and asset for any desk. From the same press in the S. P. E. series, Tract No. XVI, comes a contribution by Mr. Jespersen, "Logic and Grammar." Mr. Jespersen indicates a few of the logical and psychological laws underlying the common sense expression of generations. The syllogism is summarily dismissed. If the syllogism, however, in the presentation of familiar truths long since reduced to enthymemes appears a cumbersome overdressed thing, in the case of truths thinned unto death in glib generalities, it is a mold uncomfortably trim and effective.—Beyond the consideration of the mere mechanics and logic of writing lies the Presidential Address to the English Association given by John Galsworthy, "On Expression." Defining the soul of good expression as "an unexpectedness which still keeps to the mark of meaning, and does not betray truth," he proffers the speculation that the power of expression which survives the rust of time possesses a certain happy extravagance, a tinge of irony, or a so-called familiar spirit. The prose creations of Dickens are cited in illustration of the first, Thackeray's of the second, and Twain's of the last.

Einstein Theory Explained.—To give the ordinary educated but non-mathematical reader an understanding appreciation of the meaning and value of Einstein's work is the aim of "The Einstein Theory Explained and Analyzed" (Macmillan. \$2.50), by Samuel H. Guggenheimer. After a clear presentation of the main features of the theory, the author stresses the fact that Einstein's conclusions are based on certain fundamental assumptions and that these conclusions are therefore suggested rather than demanded by the facts of experience. The weakness of the "experimental proofs" so far adduced in favor of the Generalized Theory of Relativity is also insisted on. In conclusion, the very reasonable suggestion is made that more satisfactory progress in reaching a deeper understanding of our material universe can be hoped for from the concentration of scientific labors on the physical study of the atom and its relation to the ether than from the quasi-metaphysical mode of attack adopted by Einstein. The author's own philosophy is such that one cannot recommend the book except to those whose duty it is to study the philosophical vagaries of the human mind. Mr. Guggenheimer is an extreme subjectivist who disdains metaphysics and theology. Towards those who believe in revealed dogmas he shows no indulgence.

Textbooks for Varied Classes.—Two excellent volumes, "English History" (Bombay: Mulgaokar), by James H. Gense, S.J., have recently arrived from India. Because of the simple clearness of the text, the practical arrangement of the chapters and synopses, and particularly because of the fairness with which the author represents both sides in certain important and much disputed points, the history is to be recommended. But a good index is desired. Since the work is eminently fitted for classroom use in the secondary schools, it may be suggested that an American edition be published.—Among other recent textbooks available for high school use are "Tales of a Wayside Inn," Longfellow, edited by H. W. Boynton, and Stevenson's "Kidnapped," edited by A. B. de Mille, both published by Allyn and Bacon; "Plane Geometry" (American Book Co.), by F. Eugene Seymour; "Plane Geometry" (Allyn and Bacon. \$1.25), by Royal A. Avery; "Complete Algebra" (Allyn and Bacon. \$1.60), by Edgerton and Carpenter; "Essentials of Algebra," Book Two (Ginn), by Smith and Reeve; "Beginner's French" (American Book Co.), by Victor E. Francois and Franklin Crosse. "The Field Fifth Reader" (Ginn), by Walter Taylor Field, is for primary grades.

Summer. The Pleasure Buyers. The Hairy Arm. Fish and Actors. The Passer-by and Other Stories. Wolf. Seducers in Ecuador. Eyes of India.

With the publication of "Summer" (Knopf. \$2.50), is concluded Ladislav Reymont's four-volume novel of Polish life, "The Peasants." This work, now that it can be judged in its entirety, is worthy of its award of the Nobel Prize. It reproduces with infinite detail the peasant life of a Polish village. It balances the crudeness of the farmers with their nobility, their violence and hardness with their sincere Catholicism, their prejudices with their unerring clarity of vision. "The Peasants" is a harsh story, at times bestial; it is, nevertheless, an inspiring romance that reaches out towards the supernatural. Summarily, it is an epic of the elemental forces that clash together in the soul of a Polish village. "Summer" is primarily the story of the passionate Yagna, who, unrepentant of her many falls, suffers the final catastrophe.

Society in its most maudlin mood at Palm Beach is the setting of Arthur Somers Roche's detective story, "The Pleasure Buyers" (Macmillan. \$2.00). The social scenes with their excesses are fine word-paintings; the attempted justifications of them are less convincing than their interpretation. As a mystery tale, it is truly baffling. Suspicion for the murder of a wealthy cad, whom a dozen people hated enough to murder, falls impartially on a young girl, an old general of eighty, a butler and many more. "Holy Tad," a detective turned evangelist, stumbles on the solution. This is so irritating after one has followed infinite clues so closely, that one is tempted to reveal it.

Lovers of the "baffling murder problem" will be more than satisfied by the gruesome mystery in Edgar Wallace's "The Hairy Arm" (Small, Maynard. \$2.00). Snarls entangle the characters of the action all the way from Sanson and his Revolution Guiltine to Hollywood movie stars and stunts, and stretch from Borneo headhunters to traditional Scotland Yard sleuths. A casual romance dallies along to the surprise denouement.

The precarious life of the barnstorming or "fit-up" actor in Ireland is vividly and picturesquely portrayed in the sixteen tales that make up "Fish and Actors" (Brentano's. \$2.00), by Graham Sutton. The frequent reappearance of the same characters in the varied plots gives an appearance of continuity, though each narrative is complete in itself. The yarns are brisk and racy, and always genially humorous.

Though mildly interesting, there is little outstanding literary or social value in the stories that compose "The Passer-By and Other Stories" (Putnam. \$2.00), by Ethel M. Dell. Only one or two of the five stories show skilful plot construction. In some, credulity is stretched to the limit and morality is also near the snapping point. Effort is made, however, to have right emerge victorious. Romantic sentimentality is ever-present.

Albert Payson Terhune has been the mouthpiece of many dogs, but he has never made vocal the dog-nature better than in "Wolf" (Doran. \$2.00). Wolf was a disgrace to his aristocratic parents as well in his appearance as in his conduct. But he had most lovable qualities that compensated for his tendencies to nose out trouble. His adventures and escapades, and finally his loyalty and bravery, compose a story that will delight dog-lovers.

Neither seducers nor Ecuador are prominent in V. Sackville-West's short fantasy "Seducers in Ecuador" (Doran. \$1.50). Colored spectacles were responsible for all the strange events that changed the course of life of the four people who, almost strangers to one another, boarded a private yacht that was cruising to Egypt. One married, a second willingly died, a third was hanged and a fourth received the fortune. It is a story of illusion and disillusion, told with a strict economy of word and detail.

Moonlight scenes and temple pageants offer Gervé Baronti opportunity for some delicate writing in "Eyes of India" (Macaulay). But when he treats of human passions he ceases to be delicate. The book is an attempt to justify divorce.

Sociology

The Fight Against Polygamy

TWO movements now engaging the attention of our non-Catholic brethren will claim the sympathy of all Catholics. One is for the restoration of religion to its proper place in education. The other is for the admission that by the law of Christ, a legitimate marriage can be dissolved by death alone.

In spite of many obstacles the first movement grows stronger daily. Of the obstacles, some arise from constitutional inhibitions, others from judicial decisions, and many from the inability of a large group of non-Catholics to understand that the movement is not a "Romish" trick to transfer the Pope from the Vatican to the White House. It cannot be said that the number of non-Catholic religious schools has notably increased in the last few years. Nor can it be said that even those who hold that the child should be trained in religion and morality are uniformly ready to accept the principle that religion is an essential part of education. Yet much has been gained. Admit that *training* in religion is quite as necessary as training in reading, writing and arithmetic, and it is only a question of time when all who believe in religion at all will be ready to accept the Catholic idea of education. We are still far from that time. Too many Americans, perhaps a majority, cling to the notion that there is something essentially "un-American" in a system of religious schools, supported in whole or in part by the public, and used by parents who desire that type of education for their children. Others apprehend in the plan a "union of Church and State." Yet if the religious schools are not compulsory, it is difficult to understand what principle of "Americanism" they would contradict, while as for the "union of Church and State," every good citizen believes in that union at least to this extent, that every factor in any community, whether it be religious or political, should work in harmony for the common good.

Equally welcome to Catholics is the attempt on part of many Protestants to restore Christian marriage to the high place from which it was degraded by the false principles and loose practices flowing from the religious revolt of the sixteenth century. Members of the Protestant Episcopal Church are the leaders in this movement. The aims of the Episcopalian group were well stated in Dr. Walker Gwynne's "Divorce in America Under Church and State" reviewed some months since on this page, and have been recently put forward in an announcement issued by "The Sanctity of Marriage Association." Dr. Milo H. Gates of New York heads this Association and its executive committee includes Bishops Manning of New York, Burgess of Long Island, and Mathews of New Jersey. Possibly these clergymen will not relish the headline used by a Chicago newspaper, "Episcopalians Return to Catholic Doctrine on Marriage," but for once a headliner was accurate as well as arresting. The Associa-

tion quite frankly condemns the "proviso" of 1868 to Canon 43 as "contrary to the repeated commands of our Lord and to the doctrine and practice of the whole primitive Church. . . ." This proviso permitting the remarriage after divorce of the innocent party "half a century has proved to be the ever-ready wedge of collusion, fraud and falsehood, and the despair of honorable judges." They continue in their announcement:

Because as a merely practical measure, the allowance of remarriage of the "innocent party" places upon the bishops an impossible duty in view of the fact, that, even with the court's decree and record before them, but without power to call and examine witnesses it is impracticable to distinguish between the innocent party (where such really exists) and the guilty. Inasmuch as, in the opinion of many of our judges, at least one-half of all the divorces granted are probably fraudulent, and that from eighty to ninety per cent are granted in default, how is it possible for bishops, unskilled in law and without secular powers, to form a right judgment in such cases?

As a result of remarriage freely permitted after divorce "the census reports for the United States, with their forty-eight codes and fifty-two causes for sundering the bond, show the most rapid increase of divorces of any country, pagan or Christian, in the world."

These gentlemen have merely discovered that whenever the safeguards of the moral law are thrown down the law itself is soon overturned. It is impossible to legitimate the unleashing of human passion and then to set a boundary beyond which it must not go. By allowing the exception the power to restrict is lost. Whatever be one's religious convictions on the liceity of divorce, as a matter of fact and history it cannot be denied that when divorce was authorized, it soon became impossible to vindicate either the sanctity or the stability of the marriage tie. Calhoun, in his "Social History of the American Family" has some dark pages describing the evil results of Luther's "secular theory of marriage." "For a time," he writes, "the new era threatened to return to pagan laxity and licentiousness. . . . Of course the author [Luther] of such views was in favor of permitting divorcees to marry." Not until the end of the seventeenth century, according to the same author, was a religious ceremony considered necessary among Protestants (Vol. I, p. 25). Marriage became a matter thoroughly secular, "something extrinsic," in Luther's view, "as any other worldly action." Here was a rich soil for selfishness of the most brutal nature. Today we are reaping the result in a low, degraded concept of marriage that is rapidly undermining the very foundations of social life. Lax laws and a looser procedure countenance fraud, protect licentiousness, and spread disregard and contempt for the very idea of morality. From 1866 to 1916, while the population of the United States little more than doubled, divorces increased eight times. In 1916, there was one divorce to every 9.3 marriages, in 1922, one to every 7.6, and in 1923, one to every 7.5. Great Britain's ratio is one to 96; Canada's, one to 161. "America," writes Dr.

Charles Ellwood, "has more divorces in a single year, in proportion to population, than has such a pagan country as Japan, and more than all the rest of the Christian civilized nations put together." (AMERICA, May 2, 1925, pp. 70, 71).

The view has often been presented in these pages that were the Episcopalian and the other Protestant churches to take a clear, definite stand against divorce, a powerful barrier could be erected against the spread of this fearful evil. How far the Protestant churches can bind their clergy to follow the law now demanded by the "Sanctity of Marriage Association" is a problem to be solved by these organizations, but there can be no doubt that many whose principles are better than their practice would reform could they feel that they might always rely upon the support of their ecclesiastical superiors. The Association will present its petition at the General Convention of the Episcopal Church, to be held in New Orleans next October. It is to be hoped that the Convention will recognize the necessity of bringing its matrimonial legislation into conformity with the law of Christ and the unbroken practice of His Church.

PAUL L. BLAKELY, S.J.

Education

The Firing Board

I KNOW of no class of public servants who deserve more and get less than the teachers in our public schools. Generally underpaid and frequently overworked, they form a pathetic and appealing group. Dockwallopers may organize for mutual protection, and so may street-cleaners and scrubwomen, but not teachers. They are worms that do not dare to turn. To organize, and by organization I mean an association free from the dictation of boards and officials, is not "professional." More to the point, it is unsafe. Nor can they declare a strike, and for several reasons, of which the chief is that a strike would not improve their condition. Teachers are cheap, as Stephen Leacock reminds us, and in an emergency can be easily secured. Teachers who call their souls their own generally discover that the board which hires is the board which fires, and the dismissal is apt to come under circumstances which preclude the possibility of an engagement elsewhere. If all this is not true in your town, then you are living in a singularly happy village, or in a community in which tenure of office is the accepted rule.

For once, then, I find myself in accord with the National Education Association which at its recent meeting in Indianapolis pledged itself to secure the extension of the tenure-of-office rule throughout the country. More than once have I written in these columns that if the Association would eschew politics to devote itself to the interests of the teachers in the ranks, it would deserve the thanks not only of the teachers but of all friends of public education. For as matters now stand in a majority of our States, teachers are underpaid, and without assurance

that they will be retained from year to year in the positions which furnish them with their slender pittance. Teaching is a profession, I suppose, but I know of no profession which submits to conditions so humiliating. It is literally true that in most American communities, the teacher may be "fired" with less ceremony than is deemed requisite in dismissing an unsatisfactory cook. For in these days your cook is filled with the pride of place; she demands recognition and secures it, or you go hungry. I can hardly find it in my heart to blame the teachers. It is all very well to talk of proper pride, but if a mother or brother or sister is dependent upon your humble efforts, you will thank God for the submissiveness which permits you to stand up against the slings and arrows of an outrageous board without a murmur. Yet what standards can be maintained in a profession when its members assume the attitude of the hungry pup who beseechingly eyes the bone in your hand and keeps four legs ready for instant flight should the bone prove to be a rock to be hurled at his head? Teachers are "fired" because the superintendent's niece must be placed; because a nationalistic element must be placated; because they are Catholics or Jews; because the Irish are getting too uppish anyway; because they are Republicans or Democrats; because of reasons which would make my typewriter blush were I to write them; because, as in a case which came to my notice, they had offended the president of the schoolboard, who owned stock in a textile mill, by urging the legislature to pass a forty-five hour a week law for factory girls. In brief, teachers are "fired" for a thousand reasons, not one of which has any connection with the welfare either of the children or of the schools.

All this is not a theory peculiar to myself, but an indictment fully sustained in the report of a special commission appointed by the Association to investigate the tenure-of-office rule. Presenting the report, Mr. F. M. Hunter said that the "hire and fire policy" is now prevalent in a majority of the States. For some years the annual turnover has ranged from fifty to nearly seventy per cent, which means that out of every ten public-school teachers, from five to seven are turned adrift at the end of the scholastic year. "This does not make the profession attractive," comments Mr. Hunter. It does not, and when it is remembered that not a few of these teachers are dropped without cause, without warning, and in a manner which may make an engagement in another community impossible, the picture grows darker. "Indefinite tenure, research has shown, tends to decrease turnover and to increase the stability of the profession. It protects the great body of good teachers from political attack, and from removal for personal or political reasons in spite of competent teaching. The absence of such protection of tenure," continues Mr. Hunter, "opens the way for the workings of a political spoils system. A sound tenure-of-office law would provide for easy dismissal of incom-

petent or insubordinate teachers. It encourages professional growth, as the records of such States as New Jersey, Massachusetts, Maryland, California, and the District of Columbia, where tenure laws have long been in force, show."

Tenure of office does not mean, as need hardly be said, that once appointed death alone can dislodge the teacher. It means standards of admission to the profession, including, wherever necessary, examinations, and a period of probation, at the satisfactory conclusion of which the candidate receives an appointment to be continued on good behavior. It destroys the political schoolboard and secures the teacher, as Mr. Hunter remarks, against removal "for political or personal reasons." No valid objection to the tenure-of-office law can be urged. Of itself it does not guarantee good teaching, but where it exists good teachers are protected against the hand-to-mouth existence which is their present lot in most of the States.

It would be a pleasure, both novel and unexpected, to be able to agree with all the conclusions reached by the Association at Indianapolis, but one must not expect too much in this imperfect world. In writing its resolutions the Association could no more keep away from the Federal education bill than Mr. Dick could avoid all mention of the head of Charles I. Mr. George D. Strayer admits mournfully that Congress does not seem to realize the merits of the old Smith-Towner-Towner-Sterling-Sterling-Reed Federal education bill, with its annual appropriation of \$100,000,000, and on the principle that half a loaf is better than no bread asks the Association to support the Curtis-Reed bill to be introduced next December. This measure eliminates the "fifty-fifty" plan, now generally condemned by all publicists, and all subsidies to the States, but provides for a Federal Department of Education, and an appropriation of \$1,500,000.

This action is an admission that the old Smith-Towner bill is as dead as King Tut. But we have all heard the story of the darkey and the Hollywood lion; it is as well known as the two Irishmen, Pat and Mike, without whose happy presence no pre-Volstead dinner was complete. Since the advent of official aridity, after-dinner listeners have grown more critical. . . . But to return to our lion. He was reclining in a corner of his cage, licking his left paw, for want of more serious occupation, and the moving-picture darkey was required, by the austere demands of art, to go in and pat him on the head. The darkey, however, loved a whole skin better than fame. "Aw, go on, Bill," the director pleaded. "That old lion won't bite you. He's a tame lion. He was raised on milk." "Dat's all right," Bill retorted. "I wuz raised on milk, too. But I eats meat now."

The moral of this fable is that while a Federal Department of Education may be raised on the thin milk of a small appropriation, say \$1,500,000, the time will come when it will demand meat, dark meat, and plenty of it. Like Bill, we had better stay out of the cage. P. L. B.

Note and Comment

A Cure At Jesuit Shrine

THERE was a pilgrimage, on June 21, to Waubauskene, Canada, where three of the recently beatified Jesuit martyrs were killed. Incidental to it the *Toronto Catholic Register* gives these details of a wonderful cure wrought there through their intercession:

Mrs. Amelia Fisher of Crafton, Pennsylvania, has written to tell of the cure worked on her son, James, who last year suffered from five running sores on his legs. Mrs. Fisher, having heard of the cures worked at the shrine of the martyrs in the Georgian Bay valley, got in touch with the priest at the shrine and finally with Father Filion, who advised her to take the boy to the place of the martyrdom. Mrs. Fisher made the pilgrimage.

The mother writes that three weeks after the pilgrimage the last running sore was healed. Now only scars are on the boy's legs. She states her family physician, who had instructed her to take the boy to a specialist, said the sores were from tubercular trouble and beyond assistance from medicines, that only a miracle could have healed the sores on the boy's legs. Now, says the mother, the boy is extremely active, standing first in his class, the last two terms, though formerly he had been backward in school.

Father Filion, the Provincial of the Canadian Jesuits, is said to be satisfied that the evidence warrants this being considered an authenticated miracle.

A Real Wild West Show

A VERY interesting experiment is being made by the St. Louis, Missouri, University High School which, on June 28, sent a party of twenty-five students, in charge of two Jesuit Scholastics to spend the summer vacation in camp among the Black Hills, at the Jesuit Indian Mission of St. Francis, South Dakota. There will be two priests and six Scholastics directing the activities of the camp and "Mike" McLean, a veteran stagecoach driver of old frontier days, will instruct the boys in scoutcraft. Chief Bull Ring, a full-blooded Indian, will be in charge of archery and horsemanship training. The camp is located near the Mission on a beautiful spot 2,600 feet in altitude, with a constant breeze, and the air cool and rarefied. There will be horseback riding every day and visits to the many romantic Indian scenes on the two large reservations, with excellent fishing, swimming and hunting a-plenty. Incidentally the boys will be following the old trail to the Mission used by Father De Smet, the famous early Jesuit missionary, eighty-seven years ago.

Useful Publications of the N. C. W. C.

THE work of the N. C. W. C. in the spread of Catholic literature during the past year is very creditable. In addition to a large volume of leaflets, news-stories, bulletins and the like, practically a quarter of a million pamphlets and books on one hundred and thirty different subjects have been distributed and sold throughout the country. The National Catholic Welfare Confer-

ence has dedicated itself to the ready dissemination of the authoritative Catholic viewpoint on questions of present-day concern. Among such questions none is more important than that of Catholic Education. On this subject ten pamphlets have been issued including: "Catechism of Catholic Education;" "Sixteen Reasons Why Every Catholic Should Oppose a State Monopoly of Education;" "The Need of Catholic Education;" "Handbook for Speakers on Catholic Education." For the noble laborers in the schools have been prepared: "Library Lists for Elementary and Parochial Schools;" "Health Education;" "The Civics Catechism on the Rights and the Duties of American Citizens;" "Fundamentals of Citizenship." Of vital interest are the pamphlets on: "Birth Control;" "The Morals of the Movies;" "Scouting Under Catholic Leadership" and "The National Pastorals of the American Hierarchy."

Child-Welfare Legislation in 1925

THE following summary of enactments by the forty-two State legislatures that convened during the year 1925 has been gathered from a report of the Children's Bureau, Department of Labor. Rhode Island has created a Children's Law Commission, while New York and Utah discontinued theirs. The Maternity and Infancy Act was accepted for the first time by Rhode Island, Vermont and Hawaii, and forty-three States are now cooperating under the act. The Child-Labor Amendment was rejected in both houses in eighteen States and by one house in each of seven other States; it was ratified by California, Arizona and Wisconsin and the House of Representatives of New Mexico and Montana. Only nine States enacted laws relating to the employment of children. They were California, Massachusetts, New Mexico, New York, Ohio, Tennessee, Texas, Wisconsin and Wyoming. Laws relating to school-attendance were enacted by Massachusetts, Ohio and Pennsylvania. A bill to improve the compulsory school-attendance law of South Carolina was defeated. In the interest of public health and child hygiene, bills for medical inspection in schools, and for school physicians were introduced in many States. Oregon passed a law requiring physical examination during the first month of school, if the parents did not object. South Dakota passed a law requiring certain methods for the prevention of blindness and infections of the eyes of new-born infants. Iowa and South Dakota passed new regulations for the control and inspection of maternity hospitals. A Pennsylvania law provides for home-teaching by legally certified teachers in the cases of children between the ages of six and sixteen physically or mentally deficient. Bills for the sterilization of mental defectives were passed in Maine, Idaho and Michigan and defeated in Rhode Island. Several States considered bills to regulate and license dance and amusement halls. The Illinois bill would prohibit persons under sixteen years of age from being present in any public

dancehall outside the limits of the city or town. The Pennsylvania bill would make it unlawful to permit any person under sixteen to attend a public dance after 9 P. M.

Religion in South Africa

THE Cape Town *Southern Cross* of May 27, announces that the Rev. D. O'Leary, O.M.I., has been appointed by the Pope, Bishop and Vicar Apostolic of the Transvaal Vicariate. He was born in Kimberly in 1880, and is the first native Bishop of South Africa.

The Parliament of the Union of South Africa, according to the *Osservatore Romano*, has unanimously adopted the following as Article I of the Constitution: "The people of the Union of South Africa recognize the Sovereignty of God and His Providence." This had been unintentionally omitted from the Statutes adopted by the National Convention in 1909. This omission was due to no anti-religious spirit, but public opinion soon made it evident that it should be rectified. A brief preamble, therefore, was accepted, explaining that specific mention of the Sovereignty and Providence of God having been omitted from the "South Africa Act" of 1909, without any intention of failing to recognize God, the Constitution has been modified to include Article I. Before taking this step the South African government consulted all the religious authorities of the country, including the Catholic Hierarchy, and the adoption of this article was given precedence over an accumulation of legislative work of all kinds.

The Irish College, Louvain

THE famous Irish College at Louvain, founded by the Franciscans, in 1606, has, after many vicissitudes, come again into the hands of the Friars, who have received a cordial welcome from Cardinal Mercier. They will make it a constituent college of the University. The college was founded by Father Florence Conry, afterwards Archbishop of Tuam, as a novitiate and house of studies for the Irish Franciscan Friars lately driven from Donegal, their last regular house of studies in Ireland. Philip III of Spain, who then ruled Belgium, became a patron of the college, endowing it with a perpetual annual grant of one thousand crowns. Throughout the remainder of the seventeenth century, and far into the eighteenth, the Louvain College was one of the Continental seats to which Irish students flocked. It was from Louvain that Brother Michael O'Clery was sent to Ireland to find manuscript material for that great record of Irish history, "The Annals of the Four Masters." The French revolutionaries confiscated the college in 1793. The last Superior bought it back in 1797, but the property again passed out of his hands in 1822 and remained in alien ownership until a recent date when it was put up for sale and bought in for its original proprietors.